DISEASES AND PROBLEMS OF OLD AGE

by

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THE SEXUAL EDUCATION SERIES

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DISEASES AND PROBLEMS OF OLD AGE

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CHAPTER ONE

Old Age and its Problems

Everyone who lives long enough grows old. In past ages the ravages of war and the devastating power of disease and pestilence proved such deadly enemies that old age as a term was hardly intelligible to the average man. When a citizen did, by chance, escape the ravages of time, his achievement of old age was considered such a miraculous event that a book was written about him and he became a national celebrity.

Great developments in civilization have gone so far into the preservation of the race that today an old man is no prodigy. He is a natural part of society, living the other half of life for which the first truly was made.

Experiences of youth — joys, sorrows, successes, failures—wisdom of middle age, all should bring the aged to his station in life with a sense of happiness and peace that he has been unable to feel at any other period of his existence.

"Youth shows but half; trust God; see all, nor be afraid."

The spirit voiced in the quotation from Browning will be found in all men and women who come to old age with a healthy body and a wholesome mind. It will even be found in those who are not in perfect physical health, provided they have an unimpaired mind.

But, even though old age has a definite place in human existence and a definite right to its position, still, there is a problem connected with it, just as is the case with the child, the youth or the mature adult.

In the last one hundred and fifty years, human life has been prolonged to such a degree that the life insurance companies, who have studied this question very carefully, state that the average man and woman now live to be nearly fifty years old and that, due to the great advances in medical and surgical knowledge, it is becoming more and more easy for a person to pass the various dangers of late middle life and enter into old age. It is this very prolongation of human life that has added this other serious problem to modern existence. More and more, people are living to grow old and, year by year, the pressure of modern life is increasing the dif-

ficulties of taking the proper care of these old people.

If the aged retained all of their mental vigor always, the matter of their physical strength would not be so important. They could still contribute to the welfare of the family and the tribe. Queen Victoria learning a new language at seventy-five, Gladstone, directing the affairs of a nation when past seventy, and Emerson, working in his laboratory when nearly eighty are all examples of the fact that so long as usefulness of the mind remains unimpaired the infirmities of the body do not seem to play an important part in the position of the individual in society. But not all old people are so blessed as these examples. In more than one way many of them become dependent and thus form one of the most interesting and pressing problems of the social life of the present day. They have their own diseases, their own troubles and their individual relation to society. Daily they have to come into relation with every other class from the infant on up through the various ages of man, eloquently described by Shakespeare in AS YOU LIKE IT. This quotation so fully describes in poetry the last stage of life considered in

this series of books that it well merits a place here.

"The sixth age shifts
Into the lean and slippered pantaloon,
With spectacles on nose and pouch on side,
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends the strange eventful history,
Its second childishness and mere oblivion,
Sans teeth, *sans* eyes, *sans* taste, *sans* everything."

In other words, the last of life is a reversal to the age of infancy; the pendulum of life swings back to where it started from, and once again the childish life is somewhat reproduced. Though the man who does not realize that he is old denies it and angrily protests that he is still young, yet, the family knows and the whole world sees that he is failing.

Human frailty keeps us from always looking clearly ahead and planning for the

whole of life. We live today, forget yesterday and usually do not realize that tomorrow is just ahead.

Modern homes that are built for a lifetime often have nurseries for children and special rooms for the adult members of the family, but rarely do the blue-prints show a nook set aside for the grandparents, a sewing room for the old lady and a den for the old man to relax in without disturbing the rest of the family or being disturbed by it. Children seem to be unable to picture the necessary demands of life at seventy, and the younger members of society, taking no thought for the morrow, seem to be unable to see that they also some time will grow old. But all of the members of a family know that there is one member who is old and none seem to have a clear conception as to what to do with him or for him.

In order to have a happy existence for the grandfather of the house, the children have to be educated in his needs and wants. They have a definite problem, which is their privilege to solve, if they so desire, by educating themselves for the situation before it arises. To them, much of the advice in this book, therefore, is

given, in the hope that it will aid them in solving the problem of the care of the old people in their family. Unless they prepare themselves for this problem of modern society, it cannot help but give them endless concern and worry.

But there is another for whom the book is also written. It is the man or woman who has the vision of the period of old age, which some day he will have to enter if he lives long enough. It is necessary for him to study the needs of this period before he enters it, for after he once has reached three score and ten years, it is almost impossible for him to profit by any advice and education that should have been his twenty years before.

The old man, however, who has not had the opportunity of educating himself in the art of passing through old age gracefully, will still be able to read in the following pages much that will repay him for the time spent.

CHAPTER TWO

The Past Treatment of the Aged

The first old man to appear in the story of life was the Old Man of the herd. He had earned the place of chief and ruler of the herd by his strength and intellect. He was able to save the herd from danger and take the lead in its battles against wild beasts and the savages of other herds. At times he gave his tribe a wonderful supremacy by inventing the throwing of stones, and the use of sticks, sharpened at one end as weapons of offense, or he may have taught his men to wrap hides around their bodies before they went to war so that they would have protection from the blows of the enemy.

This old man had won his place by the right of might. He had been strong enough to fight and kill the previous OLD MAN and thus take his place. After that, he had to fight the young men, who were always trying to kill him so they could have his place. But, as long as he could win in these battles, he was able to retain his position. When he lost, he was killed and

usually his body was eaten by the herd so that his virtues would be preserved. Sometimes he was so wonderfully wise that he became a God, and the herd kept care of him long after his power was gone, and, when he died, that place was sacred because his spirit still lingered there. In time of trouble the herd would go and receive comfort by just staying near the place in which he used to be.

The other old people were not given such consideration. When the time came that they could no longer stay with the herd, they were simply left behind to die or to be eaten by the animals. It was all that the herd could do to keep alive and reproduce and care for the young ones, and there was no reserve strength or energy to care for those who were too feeble to care for themselves.

In the primitive races, the old folks seemed to realize this fact. Even today there are races where the old come to their children and announce that the time of their usefulness is past and they are ready to die. A grave is dug. The old man sits in it, and is hit on the head and covered with dirt; certainly not in accord with our ideals but, no doubt, the habit in these

tribes for many centuries, and it is thus in perfect accord with their morals and customs.

It is difficult to tell when reverence for the aged began. To a certain extent, it was a development of religion and it was also closely connected with the idea of the sacredness of property. The property idea came only with the formation of laws protecting it. When, in the primitive days, strength and cunning were sufficient to hold property, the man who was rich was not likely to live to see old age, for there was always the necessity of protecting what he had from other men who were anxious to steal from him, and, if it was necessary, to kill him was a minor consideration. Consequently, the poor man was apt to live longer, for there was nothing to make anyone jealous of what he had. When laws were devised to make property sacred and to make theft a crime, human life was more secure, especially for the man of wealth, though his position was still insecure, and more so because of the acts of his own family than from outsiders. The young wife, the oldest son, the poor sons-in-law were all anxiously awaiting the death of the wealthy head of

the family. Some were even willing to poison him in order to hasten the transfer of his property.

When laws became more complex and better enforced, the matter of a man's wealth assumed a different aspect, for now it could be willed by him, and the courts respected his requests, even though he was dead. He was permitted in his lifetime to appoint an executor of his will, and this man acted as the representative of the dead man and saw that his will was carried out to the letter. Now the rich man held a club over his family, even when the hand that held it was cold in death. He could give or he could withhold of his wealth to this one or that or could give it all to some charity and leave his family practically penniless.

With the arrival of such complex laws for the transference of property after death, there came an increased care of old people, provided they had property. The children were more willing to take care of their failing parents than they had been, because, after their death, the property would pass to the next generation in the family. If the children were not kind or did not treat their parents as the parents

thought they should, then these fathers and mothers could hold all their wealth from them. This ability made the lives of many old people comfortable, even though the idea of service was not at all tinged with the thought of love.

The people in middle age did not have to depend on their children in this case in old age if they had property. They could make an arangement with the state or with the church for care till death, with the understanding that after death the entire property of the old person should be left to his benefactors. Thus, the man or woman could leave all his wealth to a convent or could buy an annuity from the government. The life insurance companies took over this work, and now a man of fifty can make provisions so that he will receive so much cash every year till his death on the payment of a fixed sum. Semicharitable organizations have been operated on the same principle, the old persons turning all their wealth over to the corporation and in return receiving care for the rest of their lives. Thus, in many ways, this sacredness of property has lengthened life a great deal and has made old age easier and more secure.

Religion, with the idea of immortality, added its share towards the prolongation of life, and in every nation, where the thought of immortality was firmly fixed in the mind of the people, the old person was better cared for. Morals and ethics and philosophy gradually began to teach the world that old age was a very sacred time of life and should be cherished and respected, but it was the idea of immortality that made the great difference. When it was certain that the old man or woman simply slipped away into another life, there to await the arrival of the next generation, the care of the old folks became more important, for these aged ones were ambassadors from this world to the Gods of the next world, and it was a good thing to make it possible for them to tell a good tale of kindness rather than an evil tale of brutal treatment from the children. Besides, there was the interesting fact that if they were alive in another world, they were able to come back to this one, and, with such a possibility, it was better to have the good opinion of the dead than their hatred.

Thus, gradually arose the social rite,

known in China as ancestor worship. The old people now were cared for rather tenderly, but with more respect than love. When they died, they were buried in tombs as fine as the family funds could afford, and these tombs were cared for as being the homes of the ancestors when they wished to return to earth. Every man at maturity was good to his old father in the hope that, thereby, he will attain merit and, in his turn, be well cared for by his son. There was a great deal of filial respect, but not a great amount of love, as it is understood at the present time, and, still, the result was very beneficial to the old people.

With the advent of Christ and the spread of His teachings, there came a beginning of a better care of old folks because of love for them. The protection of the weak, the help of the poor, the respect for women and the loving care of the aged are all institutions that are, to a great extent, due to the spread of the Christian religion. Of course, the advance along these lines was not universal, and mankind had to keep on blundering and backsliding, but, still, there was a change for the better in all forms of society, and the old folks shared in the general improvement. The highest type of

this care was not due to respect or fear or greed but only due to the love that the young folks had for the old. This idea of love was the ideal, the thought that Christ had in mind when He was preaching, but it was not possible for mankind to absorb the truth of service only for love's sake. And, thus, the old people were still protected by their families for selfish reasons as well as altruistic ones. Yet, they were being cared for and far better than they were looked after, either in the herd or the primitive tribe.

Society finally saw that the care of the aged was a duty, an obligation from which there was no escape, and gradually the state saw this and instituted here and there throughout the world old age pensions and special homes for the aged, and tried to make popular old age life insurance so the old would not be left penniless. A great deal of thought was given to this matter.

CHAPTER THREE

The Aged and the Law

All the present rights of man are protected by that mysterious institution of modern society knows as the LAW. These laws started in with a few simple rules of conduct, relating to a man's duty to his God and to his fellow man. There were many codes containing these laws. The best known and simplest of which is the one know as the Ten Commandments of the Jewish people. The divisions of these commandments were very interesting: the first four related to the duties of man to God; the fifth concerned the duty of man to his parents; while the last five concerned the duty of man to his neighbor, and were all prohibitions rather than admonitions. Man was told not to kill, commit adultery, steal, bear false witness or covet the possessions of his neighbor. It was not till Christ added the Golden Rule to these commandments that love for the neighbor entered into the consciousness of mankind.

Gradually, these laws became more complex. Every great dictator, from Solon

down to Napoleon, felt it necessary to perpetuate his fame by the formation of a code of law. All these laws were written around the rights of the state, the rights of individuals and the rights of property. Some of these rights were inherent in man and came down from very ancient times, while other rights were of very modern origin. Some rights were given freely, while others were forced from the unwilling King or Priest, as in the case of the Magna Charta, but once these rights were obtained, it was considered impossible to take them away from the people. Thus, even today it is far more difficult to repeal a law than to pass one, and, for that reason, the making of laws should be considered a far more sacred and solemn right than it really is.

Thus, man was protected in many of his inherent rights by law. He had the right to acquire, possess and will property, the right to marry, the custody of his minor children, the privelege of serving on a jury to try his fellows, and many other definite powers. Among these is that of lawmaking either direct or by proxy, in which case he has the power of voting for his representative in the legislature. The citi-

zen is protected in these legal rights by the courts, which not only serve to interpret, but also to execute the laws. If a man feels that he is being badly treated or deprived of any privileges, he can call upon these courts for protection and help.

Under certain conditions, all of his rights can be taken from him. If he has been convicted of certain forms of law breaking, part of his punishment, in addition to his being placed in prison, is the taking from his of his citizenship, and with that he is deprived of certain rights which the citizen has. He can only be reinvested with these rights by process of law. For example, if he has broken certain laws, he is not only unable to vote, but is also unable to hold office. If the man has been declared insane, certain of his legal powers are removed from him and placed in the hands of a curator or guardian, and when he has been released from the hospital for the insane, he has to go before the courts to have these powers or rights restored. If he is a minor, these rights are held in trust for him by the parents, or if the parents are dead, then, by a will or appointment of the court, a substitute parent being appointed, called

the tutor or guardian. This official becomes the possessor of the legal rights of the minor till the child reaches the age of twenty-one, or, in the case of a female, (in some states) the age of eighteen. If the courts wish to, they can declare a child of age before he actually reaches the legal age. This process is called emancipation. It will be remembered that the same word was used by Lincoln in giving citizenship to the Negro race in his famous legal paper, called the Emancipation Proclamation.

It is one of the interesting and peculiar legalities of old age that, under certain conditions, they can be deprived of every right that they possessed as adult members of the state, and this can be done in a perfectly legal manner. All that is necessary is for some younger member of the family, or even some interested neighbor, to go before the courts and show that the said old person is no longer capable of managing his own affairs. If he succeeds in this, the old person has a guardian appointed for him and he has all the rights transferred to that person, he being no longer legally an adult but on a plane with a child. He is not allowed to buy new property or sell what he has. He cannot give it away.

He is not considered capable of making a will. If he owns even a small amount of property, he cannot dispose of it. His estate is managed for him, and out of it he is clothed and fed and boarded, but he has no say in regard to the details of this management, nor can he dictate the question of luxuries or amusements.

While the taking of these property rights away from the old man is a very serious affair, it worries him still more to have his social rights taken from him. He is not allowed to marry, save by the consent of his curator, and this official practically never gives his approval. He is denied all sexual rights, and with this denial goes the right of parenthood. His amusements are limited to the simple ones of childhood; in fact, he is a child in every way.

All this action is, no doubt, intended for his good, but the reason back of such legal proceedings is practically always the conservation of his property so his children can benefit by it when he is gone. His judgment in regard to social and business affairs is thought to be impaired by his age, and his children fear that he will not only spend his wealth, but perhaps

marry and even have other children to share in his estate when he is dead. The law recognizes this property interest of the children, and thus has established the fact that the property of the head of the family belongs, to a certain extent, to the family rather than only to the husband and father. This is probably equitable when the wife is living, as she has contributed a large share toward the accumulation of whatever wealth the man has, and it is unfortunate when the husband dissipates this wealth by unfortunate senile speculations. On the other hand, the children have not contributed to the accumulation of the estate, and it seems rather hard on the old man to be treated like an infant and to have no rights at all simply because he is old.

If the mental condition becomes worse, this old man can be adjudged insane and placed in a hospital to be deprived of his liberty, in addition to his other legal rights. Once the condition has become so acute as to cause his commitment to an institution, the probabilities are that he will remain there till he dies.

The peculiar social position of the aged

at this time is so peculiarly a product of present civilization that it deserves special consideration on the part of those who are approaching old age, and everyone is and will be, unless he dies before that time comes. These conditions are with us at the present time and will continue to become more acute within the next twenty-five years. It is becoming more and more hard for the children to care for the aged in the home. In fact, the home as an institution is rapidly disappearing and, even though it remained, there is hardly any one remaining in the home to look after the old folks. More women are working away from the home during the daytime, and thus the institutional care of the aged becomes more in demand. Also it seems that the love of the parents for the child is not what it used to be—either that is the case or the institutional care is more fashionable. All these statements will be discussed at length later on, but at present it seems worth while to give a word of advice to the man of fifty. If he lives, he will someday be an old man, and if he remains an old man long enough, he will reach the place in life at which he will become mentally incompetent to attend to his

business and, perhaps, physically unable to care for himself.

The man of fifty should take a day off by himself and give this matter some serious consideration. While his mind is in the full vigor of maturity, he should make all preparations for all the emergencies of senility. In making these arangements, he will do well to consult his banker and his physician who, being detached individuals, interested in his welfare, will not be guided by sentiment but by hard common sense. They will have a better appreciation of the real worth of his relatives than he will have. If he is wise, he will arrange to set aside a portion of his estate to serve as a trust, and he will place that fund in the hands of a trust company rather than a separate person. He will give them power-of-attorney to act for him, in case of his mental disability, and represent him, in case any legal proceedings are instituted against him. He can make such a trust irrevocable and of such a nature that even he cannot change it. He now has his future comfort and happiness securely placed in the hands of a corporation, which is given the right, under the laws of the state, to serve as a trust com-

pany. The money in their hands cannot be wasted by him. So long as he can direct his own affairs, the funds which he has given them simply go on earning interest and the power which he has placed in the trust company is latent and unused. But when he needs this help, it is instantly available, and when the time comes that he is no longer able to manage his affairs, this trust will be ready to step in and care for him and represent his interests in every way, both socially and legally and financially. They will see that he is kept in comfort and that the money which he has earned is really spent for his welfare. If he has to be cared for, they will see that he is looked after in a kindly way and that the service of his care is provided for by his funds.

For this service they will charge a fee, which is but proper. The sum left at his death can be divided according to his desires at fifty. Of course, the estate may have to be distributed according to the provisions of law, and he may, prior to death, be adjudged incompetent to make a will, but this action will not affect the trust funds which he has set aside at fifty or

sixty. That money can be considered as spent and in no way a part of his estate. All that is necessary is for him to make these provisions for his old age while he is still in his prime and when there can be no question as to his mental incapacity. This doubt can be difinitely settled by the testimony of his physician or several physicians.

The question at once can be asked as to why this trust should not be left to the administration of his children? The answer is that in a great majority of cases the children cannot be trusted to see that the aged father or mother receives the full benefit of the money that he has saved by hard work. It is a pity that such a statement has to be made, but, after years of observation of social conditions surrounding the aged, the author has no other choice but to say that in almost every instance the aged will fare better at the hands of a trust than at the hands of their children.

CHAPTER FOUR

The Aged and the Disposition of Property

Property for the aged is not an unmixed blessing. There is a constant struggle through the best years of life to secure a competence for old age, and, yet, when this saving is made it seems to be an endless cause for worry. There are two parts to this problem, the securing of proper care during the last two years of life and the judicious disposal of the property after death. If the will does not suit the relatives, it is often broken and the estate divided in a manner that was never the intention of the dead man. On the other hand, if the man decides to divide his property while he is still alive, the very ones whom he best benefits may prove so ungrateful as to allow him to spend his last years in poverty. This is a frequent experience for state officials to see; the old father or mother believes that it is best for him to divide the property among the children; so, he gives or deeds it all to them. In a little while these children have the old parent declared insane and placed

in a state hospital where he has to be cared for at the expense of the state; meanwhile, the children have the land and other property. This has occurred in some states so often as to make the hospital officials very pessimistic as to the extent of love and loyalty of children.

Where both the husband and wife live to be old, it is a serious question as to what provision should be made for the care of one after other dies. This is usually provided for in the husband's will. In past years it was the custom to make the oldest son the executor and leave the responsibility of the widow to him. Sometimes the will specified the room which the widow should live in and the yearly amount of money or provisions that should be given her for her support. In one family these wills have been preserved for five generations, and in every case the husband died first. A study of these five wills shows many interesting things, but especialy the development of feminine independence. The first will simply recommended the care of the widow to the oldest son, he to provide for her during his lifetime. The second will specified that the widow was to have the use of a certain bedroom in her

son's house and was to furnish this with her choice of household goods from her husband's home. The third will gave the widow the entire house, all the furnishings, and provided that she should have two milk cows and so much grain, hay, straw, flour, the wood cut and hauled to her door and whatever extra food she needed. The fourth will provided a residence for the widow, fifty dollars a month for her support and as much extra as she needed, the final settlement of the estate to be deferred till her death; while the fifth will gave the widow everything and disinherited the only child. From these five wills in five successive generations in the same family, it can readly be seen that women were gradually becoming emancipated.

Under the Napoleonic Code, the division of an estate was determined by law in an equitable manner, the widow and each child received a certain share. It was impossible to disinherit a child save for a certain number of offenses, and the specific reason had to be mentioned in the will and its legality proven in court. The English Code, however, while it also provides that children cannot be disinherited, does not specify any certain share that they may

have in the estate; so, when a child is disinherited, it is said that "they are cut off with a shilling," which, in the United States, usualy is replaced with the bequest of one dollar.

Of course, every old person should be allowed to dispose of his property as he wishes, but if he wishes the will to stand and the bequests made as he desires, he will do well to make the will some time before his death and be in such a mental condition that there can be no doubt as to his capacity to make a will. If he leaves this important matter go till he is in his last years, it is almost sure to be unsatisfactory in some way to some member of the family, and thus be the means of a lawsuit or a family quarrel. The best course is to give away the greater portion of the property during lifetime, simply preserving enough to provide against the necessities of age. If the needs of old age are provided for by a trust, all the better. If the estate has to be left undivided up to the time of death, the first thought in the will should be the care of the widow, then that of minor children and finally the gifts to the adult heirs, and this consideration should be equitable, considerations of favoritism not being allowed to interfere with justice to all.

CHAPTER FIVE

Senile Decay

One of the most frequent causes of trouble for the old people is a failure of the younger people to understand that their conduct is the cause of disease and not volitional. The children are constantly blaming their parents for peculiarities which are thought to be purposeful but which are really due to definite changes in the nervous system or other parts of the body. In order to have a better sympathy for the queer and odd conduct of these old people, it is necesasry to understand them. For this reason it is very important that a clear conception be obtained of the condition, known as senile decay, or dementia.

The chief cause of this mental condition in old persons is hardening of the arteries, or arterio-sclerosis. This is caused by heredity, hard physical labor, constant mental fatigue, alcohol, syphilis and any poison which is absorbed in small amounts over long periods of time. It is still hard to say definitly why some old persons retain their full mental faculties while others become greatly demented at the

same or an earlier age. It may be stated, however, with a rather fair degree of truthfulness, that the better care a man takes of himself and the more he avoids all manner of excesses, the longer he will be able to remain mentally alert. This statement not only applies to the vices of immorality and alcoholism, but also to excesses in work and loss of sleep. If a man wants to be a good old man, he has to start to prepare for his condition in his adolescence by being a good young man. He cannot wait till he is sixty and then try to rebuild his body. As a result of excesses, some men become senile at fifty, while there are frequent instances of men preserving their full mental vigor till past eighty. In these cases, they have always taken care of themselves, slept well, eaten sparingly, loved in moderation and avoided worry.

The main symptom of senile dementia is a gradual but regular failure of the mental side of life, till finally there is marked deterioration, or dementia. For some time there is to be observed the gradual whitening and loss of the hair, the atrophied, wrinkled skin, the white circle around the iris of the eye, which, on account of its

shape and the time of life, is called the arcus senilis, or the senile arc. The arteries grow hard and may be felt, like rigid beaded pipestems, at the wrist or seen, as pulsing curving vessels, in the temples. The sight becomes dim, the hearing less acute and the step loses the elasticity of youth. The back bends, and the man begins to carry and use a cane. His hands develop a fine tremor, or shaking, and soon his head keeps time to the same rhythm.

The mental life keeps pace in its slow decay with the physical condition of the body. The man is unable to adapt himself to new conditions of life; he cannot think new thoughts; it is hard for him to keep abreast of the times; the views which he has of the world are old views; he is constantly talking about the good old days and may even pride himself on being a pedestrian. He may do good work in the old way, but he is unable to learn new methods, and even there he soon shows fatigue. When he is required to do anything original, it is soon seen that his creative faculty is gone, never to return.

His memory for recent events is poor, but he is well able to recall the little things

in his past life. In one case an old grandmother of eighty was unable to remember what she ate for breakfast, but when driven along ten miles of country road she was able to point to each house and each ruin and tell the name of the family and all about the people who had lived on each farm along that road sixty years ago when she was a bride. The old man meets a stranger today and forgets by the morrow that he has ever met him. He begins to fail in his powers of criticism, of judgment and of decision. All this observation simply means that he cannot think as well or as accurately and quickly as he once did.

Emotionally, he becomes depressed, apprehensive and imaginative. He develops many imaginary ailments and fears the onset of various diseases. Constantly, he tries to avoid the thought of death and, yet, in the effort, he holds that fatal image close before his failing eyes. He grows more fond of those whom he loves and hates his enemies with a keener fervor. Once he forms an opinion, he is hard to change, as he is suspicious and certain that all advice is for his harm. Especially if he has some wealth does he become suspicious of those who try to help him with advice

This feeling leads to frequent changing of the wills and consequent bitterness among the various members of the family. In one case an old lady made over forty wills in twenty-five years, changing her will after each fancied insult from one of her elatives. This legal symptom of senility is so frequent that it is a relatively easy matter to beak a will made in old age and have the courts distribute the property according to law, as almost all old people have some peculiarity of conduct which is sufficient cause to call them incompetent to make a will.

The old man fails to comprehend. He forgets easily and tells the same story over so many time that he becomes a bore to those who have to hear him. He thinks only of his own selfish desires, loses his fine regard for the rights of others and, in every way, shows a loss of those higher moral and ethical rules of life which characterized his conduct as a mature member of society. His dress is careless and his trembling hand contributes to the soiling of his clothes with food.

As he grows more demented, the memory loss is more apparent. He is unable to

recall the day of the week or the month or year. When down town he forgets to go home and when he is home he cannot find his way around the house. He fails to recognize the members of the family, and, when he does know them, he insists that he has not seen them for weeks. This inability to locate himself in regard to time, place and person is called disorientation, and as he grows older, these defects become more pronounced.

His delusions are usually along the lines of property. He recalls the hard time that he had to save in his youth and now is confident that he is being robbed in his old age. He feels that his children are not content to wait till he is dead to divide his funds, but are trying to poison him. Consequently, he often refuses to eat except when he is away from home. He starves at home but eats too much at a hotel. With this thought of poverty constantly before him, he refuses to spend his money, even for the necessities of life, especially clothes, and makes the family ashamed of his shabby appearance and frayed neckties. They often have to take his old clothes away from him and substitute new stock-

ings or shirts without his knowledge or consent. It is not hard to deceive him, as he is very easily fooled and thus becomes a prey to gamblers and confides in men, as a result of which he is often robbed of all his savings. He makes friends easily, breaks the friendship on the slightest provocation and, in general, becomes harder and harder to get along with. Unable to realize that this is his own fault, he becomes faultfinding and miserable. The depression often amounts to melancholia and extends to events entirely outside of his own surroundings. If he hears of a death in China, he will begin to cry, while, at the same time, he will fail to show emotion when told of the death of an old friend.

He tries to recompense himself for his failing powers by boasting of what a great man he was in the past. Everything was better and bigger and more worth while in the good old days. The snowstorms were harder, the summers hotter, the women purer, the men braver, the chickens layed more eggs. He tells these tales of the past so often that he soon can find no one to listen to him. His loss of recent memory makes him forget what he has said a few

minutes before. One old woman read two books over and over for fifteen years and each time the stories were absolutely new.

In the sexual life, the conduct of the old man becomes more than embarrassing to his family. He calls a spade a spade, tells vulgar stories, even though no one laughs with him. Impotent himself, he becomes convinced that his wife's coolness is due to her infidelity, and he makes charges against her or his children of a most revolting nature. If he is a widower, he frequently tries to marry again, makes indecent proposals to girls of his acquaintance or insults little children. Frequently, women of pleasure marry one of the old men for his money. One of the sad sights of New York society was to see a man, hopelessly senile, marry a prostitute. This man in his prime had been one of the great men of the state and had for years been a power in national affairs.

The old man loses the ability to care for himself. He becomes careless in his clothing and person, drops his food, forgets to button his clothes, goes out without shoes.

Later on, he will sit quietly for hours during the daytime, nodding and paying but little attention to what is going on

around him. At night he will rouse, become very active and wander around the house, hunting for intruders and making loud cries for help. He sleeps poorly during the night, nodding constantly. cannot keep awake in the daytime. His habits change, and he can no longer be trusted to show any of the characteristics of the past personality.

Physically, he complains of headaches and shortness of breath. These are simply signs of approaching death. Soon he takes his bed and stays there, perhaps, for a day and, perhaps, for years. If he is kept warm, clean and fed a very simple diet, it seems as though he will never die. Yet, he does some day, with a suddenness that is astonishing.

In institutions, these old folks usually die within six months, but if they survive that period, they live on *ad infinitum*. They fall into a routine that takes no account of the seasons, the place or the change in doctors or nurses. They eat and sleep and thus simply live a vegetative life. As those who have eaten opium, they are satisfied with their own existence. They are back in the stage of infancy, where everything is done for them and where they have no cares or responsibilities.

Yet, even here, they show a shadow of the old personality. The women, who in their prime were gentlewomen, retain more than a vestige of their politeness, while the men, who were happy gentlemen in their maturity, still recall habits of amiable conduct which distinguished them from their fellow men. In caring for a ward of old people, these types can easily be picked out, for, by their conduct, they show what fine gold they were in the years gone by.

To see this decay in loved ones is a sad thing. Yet, much of it is preventable and much is due to the old man's own failure to follow the laws of nature. Now that he is old, he is paying the late penalty for refusing to follow the rules of the game of life in his youth. The mills of the Gods have ground slowly, but they finally have placed him between the upper and the lower wheels of the mill, and he is paying for the past, as everyone has to pay some time in his life.

CHAPTER SIX

The Sexual Life of the Aged

It is an interesting question for debate as to whether there is a physiological period in the life of the male, corresponding to the menopause in the female. It is the belief of many specialists and biologists that such a condition does exist, though it is far more vague and difficut to prove than it is in the female. There are, however, definite periods in a man's life at which he feels that there is a weakening of his sexual power and that, through some intangible change, he is growing old. Havelock Ellis, of England, believes that he has seen cases in whom this change took place as early as the thirty-eighth year. At that time, or soon after, the man may feel that he no longer is capable as he used to be in any form of work, and the sexual part of his life shares in this feeling. The failure of power may only be comparative, but it is sufficient to make him feel that he has reached the peak of life and is now going down hill. Though they do not realize it, this sensation is really a sign of ripeness and maturity, and in men it should

have a beneficial influence, if they react to it in a normal healthy manner. It does not indicate impotency or even approaching impotency but merely the necessity of conserving the sexual energy so as not to exhaust that power which no longer revives with the speed of youth.

A little later on, about the age of fifty, this feeling intensifies and carries with it the idea that the man is no longer able to draw to himself the admiration of the women whom he meets. In other words, he feels that the women recognize the fact that he is no longer a virile male. To compensate for this and to prove to himself that he is still capable of giving himself and the other sex pleasure in the sexual act, he stirs himself to unusual activity, and, for a while, flatters himself that his fears were all idle fancies. At this time there occur those unexplainable changes in personality that are so perplexing to the friends of the man who have known him for years. He exchanges eroticism for modesty, and sexual excitement for the continence of years. He now has a desire to depart from the faithfulness to his marriage vows, and his conduct is frequently the cause of divorce. He seeks to renew

his youth by associating with the younger generation, and often ends by marrying or seducing a woman half his age. There is not only an exacerbation of the sexual impulse, but there is, in addition, a loss of restraint and inhibition, which makes the man egotistical and careless of the consequences of his behavior and the effect that they will have on his reputation and standing in the community. As age advances and inhibition lessens, the man is apt to overstep the bounds of all decency and, not satisfied with the normal sex life, which he is no longer capable of enjoying to the full, begins to pay attention to young girls and even little children, in a manner that brings him into sharp contact with the law. It may be true that this desire to associate with youth is a physiological effort to withstand the ravages of the years, and so long as it is purely altruistic and the man holds the physical side of his nature is stern check, it is beneficial to him, but once he loses control of himself, the sexual side reverts to savagery, and he loses his good name and self-esteem.

A part of his sexual excitement is caused by the symptoms dependent upon the enlargement of the prostate gland, the organ

in the man, which corresponds to the uterus, or womb in the female. This lies at the base of the bladder and surrounds the opening of the urethra. When the prostate becomes enlarged, it becomes increasingly difficult for the bladder to empty, and there is always some residual urine. This decomposes and causes an irritation of the bladder. These conditions give rise to a general sense of tension and irritability which is interpreted by the spinal nerve centers as a sexual stimulation. Consequently, there are frequent erections which the old man takes as a sign of virility and returning sexual power, and attempts to profit by them. Naturally, the results are not satisfactory to him, and the increased stimulation of the reproductive system simply increases the prostatic trouble and makes of the condition what is called a vicious circle. If the man realizes the real cause of his trouble and places himself in the hands of a genito-urinary specialist for relief instead of seeking it from a prostitute, he will gain much help and a great deal more comfort and peace in his old age. This illustration is only one more example of the need of sexual education at every age of life.

Senility can occure in a man without the loss of sexual power. There are many instances in which men have preserved their full vigor for many years past the prime of life. While this is not true of women, who usually lose their desire for physical love, still, there are many instances on record in which man and wife have found mutual pleasure in the marriage relation till the age of seventy-five or even eighty. Of course, such cases are rare, but the very fact that they do occur shows what can be done by the conservation of the sexual power throughout the early years of life.

The most celebrated instance of the preservation of the sexual power is the case of Thomas Parr, who lived till the ripe old age of 152. He was fully potent up to the age of 120. Many of these old men have had children at a very ripe age, our own President Tyler having children after he had reached the age of seventy, while Joseph Surrington, of Norway, had, at his death, several children, the oldest of whom was 105 years old and the youngest G. A recent candidate for vice-president had a child after he was eighty.

While some men are able to remarry at

an advanced age and keep on living, it is fatal for most old men to do so. Dr. Armaingaud, of Paris, recently studied thirty-eight old men who were in full possession of their intellectual powers, and who, for some reason, began leading active sexual lives, either with younger wives or with prostitutes. Without exception, all of these men died prematurely, and, before death, showed a remarkable deterioration of their intelligence. Even where the potency was fully retained, the result was a great degree of nervous tension after each act, followed by a rapid loss of power. All authorities are agreed that the apparent increase of potency is really one of the first evidences of approaching senile dementia.

The most favorable condition exists where the husband and wife have been married in the prime of life or before that and have grown old together. Here the man and woman are thoroughly accustomed, and intercourse, if indulged in carefully and not too frequently, may be really beneficial instead of detrimental. As to the frequency of the act or the beneficial effect of either intercourse or continence in old people, that has to be decided for each individual, each being a law unto himself.

CHAPTER SEVEN

The Art of Prolonging Youth

It has been well said that a woman is as old as she looks and a man is as old as he feels. The feminine sex have realized this fact for a long time and their intensive use of the beauty parlor is an indication of their desire to look young, irrespective of their actual age. The ladies are also adopting the styles of youth so that it is often hard to tell a grandmother from a granddaughter, especially in the twilight.

But the statement in connection with the masculine half of society is that "a man is as old as he feels." This is so obviously true that it needs no argument to sustain it. Every man of middle age and past wants to feel young, and, yet, unfortunately, he has no positive idea of how to accomplish his desire and the proper programme to follow to attain his purpose. There is the desire for youth, but the necessary knowledge is lacking. Thus, he, too, often fails in his endeavor.

His eagerness to ward off old age, no matter what his station in life may be, is indicated by his large purchasing of every

imaginable variety of masculine rejuvenations. The extent of his use of these crutches to failing manhood is easily estimated by their extensive advertisements. These advertisements start in the cheaper papers and magazines with pills and tonics of all descriptions, mechanical aids to alledged happines, and, in gradual steps, go on up through a series of electric belts, home exercises, vacuum apparatus of varied degrees of useless inventiveness, finally ending in gymnasiums, run by worn out pugilists for the reduction of adipose tissue and the elimination of the depression, which results from increasing years.

In the barber shops the male sex feebly try to compete with the ladies by taking facial massage, special hair restoring tonics and electrical treatments. There is also a tendency to wear the clothes of youth and the cravats of adolescence. But none of the attempts to ward off old age are followed with any definite idea of why they are being used or how they can possibly be expected to be effective.

Removing all the veneer of conventionality, it can be plainly stated that a man feels young so long as he is leading the

normal sex life of a man in the prime of life. When he ceases to do this, he feels old—and when he feels old, he is old. To retain his place in society, to continue to take an active part in the affairs of his community, he has to show, not only to the world, but more especially to himself, that he is still virile and capable of living a sex life that is adequate for the expression of his desires.

That is the goal that he strives for, whether he be a ragged tramp or an opulent millionaire, and the thousand and one advertisements in as many magazines and newspapers are simply promises to help him attain this desire. Unfortunately, many of the advertisements are useless, and a large percentage are deliberately false nostrums.

For, once youth has passed out of a man, it never returns. No man has ever become young again, the elixir of youth eternal still remains undiscovered, and the seeker after virility can accept as a truth the statement that the more positive the promises contained in advertisements, the more certain is disappointment to follow.

However, something must be done for this man who, anywhere between the ages

of thirty and seventy, suddenly believes that he is an old man because he feels old. It is wrong to leave him to the mercy of unscrupulous quacks, who are willing to take his money, ruin what health he has left and leave him more despairing than ever. The mental attitude, resulting from the actual or imaginary loss of virility in the male, is a symptom that cannot be overlooked by the reputable physician. It is one of the greatest causes of unhappiness in the society of today and is certainly deserving of at least a part of the attention of the medical profession.

We have been taught for years that the great forward step in the fight against cancer and tuberculosis is that of education of the general public. If this fact is true of diseases that only affect a part of the human race, why should it not be doubly true of a condition that affects practically all of the male sex? The answer is obvious and has been given many times in discussing all the problems of society. The first and most important help that can be given the man, who begins to feel old, is to educate him—make an honest and sincere effort to instruct him as to the exact facts in regard to every detail of his life at fifty or seventy.

Every physician should prepare himself to serve as a friendly adviser to these men who, irrespective of their age, are beginning to feel old. Their duty to humanity here is just as plain as though they were being consulted for bronchitis or heart disease. So, the first advice given these old men in their trouble is to consult their family physician. Do not seek out the quack or the advertising specialist, but go to the physician who has been the friendly adviser of the family for years, and if he is unable to help, he will at least be able to recommend a specialist who is capable of giving the best advice in a perfectly ethical manner.

Too much confidence should never be placed in drugs. They are, at best, stimulants to a tired body, which may respond for a few weeks or months, but it will finally become more tired than ever. Practically all the drugs which have been used for centuries as sexual stimulants have either been decidedly harmful or absolutely useless. There are cases, however, in which the disability is dependent on, or the result of, some temporary disease, and in such cases a general tonic will strengthen the entire body and in this way benefit the lacking virility which was only temporar-

ily absent. However, no matter how simple and harmless these tonics of iron, strychnine or phosphorous may appear, they should never be used except under the advice of and instruction of a reputable physician.

Certain foods may act as harmless stimulants. In past centuries a great deal of attention was paid to the relationship between diet and sexual vigor. The virtue of many of these foods depended upon a firm belief in homeopathic magic, and thus oysters, caviar, lobsters, shad roe, soft boiled eggs, asparagus and mayonnaise were believed to be helpful. Highly spiced foods, meats from animals, like the boar or stag, were consumed in large quantities. Alcoholic beverages of every description have been ascribed a potency that is really undeserved.

At present the real value of these foods is known as well as is their danger. Much of the value lies in the physical reaction—if the man in eating these foods thinks that he is receiving benefit from them, he will be benefited. Unless they are highly spiced or eaten in great excess, no possible harm will result. It is entirely different with alcoholic foods—in small doses, they may be

slightly stimulating, but in large amounts, taken over a long period, they are very apt to defeat the purpose which they are used for. The impotency of the chronic alcoholic is a well recognized fact, and frequently advances to delusions of a paranoidal nature result in suspicion, jealousy and even the murder of the wife and her supposed lover.

The old man with failing potency should, therefore, be advised to eat regular meals, limited in quantity, but rich in phosphorous and minerals. Alcoholic beverages may be ordered in limited amounts with the meals and at bed time, but these should always be taken primarily as a food and not as a stimulant. The use of tobacco should also be limited, as excessive smoking or chewing has an undoubtedly depressing effect on all parts of the nervous system.

The ageing man should be fully advised as to the necessity for an adequate amount of sleep. Frequently, the insomnia of approaching old age is interpreted as a sign of strength and activity. Even though there is some insomnia, a definite programme of from eight to ten hours in bed out of every

twenty-four should be adopted and rigidly adhered to. Especially should long hours of complete relaxation follow all sexual activity in order to afford an opportunity for complete recuperation of the nervous, cardiac and vascular systems.

The role of auto-suggestion in this class of case is very important. Many of the cases of partial or complete impotency are simply symptomatic of mild depression, and are caused by purely mental agencies. In these cases, the cure can come from within the patient, by a firm belief that he will improve and finally recover from his weakness. The physician can initiate this treatment by suitable psychotherapeutics, and the patient can continue it by a firm belief in the fact that he will recover. "As a man thinketh in his heart so is he," and the full consciousness that he is going to regain the power of his youth will go far in effecting a partial or complete cure.

A pride in the general appearance, a desire to dress neatly and in the latest style, a continual interest in the life of youth are all worth while factors in the habits of the ageing man, who is endeavoring to retain his youth and virility. A conscious pride in the appearance of the body, the habit of

cleanliness and daily shaving, the care of the hair and attention to the nails are all in themselves minor details, but, taken together, are bound to play an important part in the effort to "feel young."

The important feature in the entire programme is the avoidance of any form of overstimulation, a continual effort to remember that excessive excitement is harmful in direct proportion to the man's age and an unfailing, healthy and youthful view of all the problems of life. The man of sixty and even seventy is entitled to the happiness that comes from living a full and complete life, and if, by self-control, he practices moderation in every phase of that life, avoids all excesses and cares for his body as he would any delicate and complicated form of machinery, he will be agreeably surprised to find that he will continue to "feel young" long after his hairs by their silvery change have announced the slow passing of the decades of life.

CHAPTER EIGHT

Physical Diseases of the Aged

The old person can have all the diseases of middle life, but there are some condition that are peculiarly frequent and deadly to the senile, and, therefore, should be guarded against. This cannot be, in the very nature of things, an extensive text book on diseases, but certain information can be given, and by this education and advice it is believed that the lives of some old people may be lengthened and made happier.

The absence of teeth, the lessened efficiency of the gastro-intestinal tract to digest the food make the old man apt to have both indigestion and constipation. The diet here is of the utmost importance, and shows how the aged return to the condition of childhood. Milk is one of the best foods, and after that, fresh fruits, especially oranges and apples. Prunes, taken every day, will help the constipation. The meals should be taken at regular times, and there should also be a regular time for the evacuation of the bowels. The meals should be rather scanty, and milk can be taken with advantage in between the regular meals.

If the teeth are in bad condition, the meat can be ground up and served as hash or hamburg. These old folks must never be allowed to decide for themselves how much they should eat, for they are like children in this respect, and will stuff themselves to a danger point if left alone. This overeating is unnecessary, as the older a person is, the less food he needs.

The simplest measures are the best in regard to the relief of constipation. This statement applies to all treatment of senile disorders. They cannot stand the strong medicines that the mature man can, and if this point is not observed, serious troubles will result, such as hemorrhages and piles. Frequent glasses of water, several apples, and a regular dish of prunes, with a few senna leaves stewed up in them, will do more good than any number of drastic pills. Some of the garden vegetables, like rhubarb, dandelion and spinach, will also help the sluggish bowels to act more freely. If medicines have to be taken daily, the best and most lasting in its effect is some form of cascara. Finally, the benefit of exercise should not be forgotten; a daily walk or a mild game of golf will help stimulate both appetite and digestion.

Toxemia in old people is usually a result of poor digestion of food and constipation. In addition, the skin becomes less active and the kidneys fail to secrete the poisons of the body with their former vigor. In this condition, there should be an attempt made to lessen the amount of poison by a decrease of food and an increase of fluids and also by throwing a part of the work of elimination on the bowels, by a regular dose of some mild saline. Even exercise, by flushing the skin with increased blood and quickening the respiration, will help in the throwing off of the toxins. In regard to the use of strong eliminatives, it is a good rule never to take them except upon the advice of a physician and even then it may be necessary to remain in bed for a day or two to combat the weakness from overaction of the bowels.

High blood pressure and arteriosclerosis go hand in hand as two very general and fatal diseases of the old. The high blood pressure is often very necessary, as otherwise the blood stream could not be forced through the diseased kidneys and hardened arteries of the old man. These circulatory conditions are best treated by

a physician. A routine medical examination of both heart and kidneys is one of the best forms of life insurance.

The hygiene of the old man, who has heart disease, is of the utmost importance. His activity must be in direct proportion to his strength. The rule that he should follow is to avoid doing anything to the point of tire or fatigue. All excitement, especially great sexual strain, must be avoided. Long walks, mountain climbing, even going up stairs, must be given up. A celebrated judge in the United States was only recently advised to put an elevator in his home so that he would not have to walk up one flight of steps to the second floor. The life should be one of placid calm. Sudden changes of temperature must be avoided, and now, more than ever before, comes the need of wool next to the skin. The bed should be warm; an electric heating pad to the feet is often of the greatest comfort and help. While the air in the sleeping room should be cool, still, the bed itself should be warm, and a dressing room should be near in which the old man can dress and undress in warmth. This uniform temperature for the body is of great importance in all cases of Bright's disease

or chronic inflammatory conditons of the kidneys. In old men, who are predisposed to rheumatism, a uniform temperature of the bed, body and home also adds greatly to the general comfort of the patient. As is well known, this is a disease which always becomes worse when the body becomes chilled, and nothing is so comforting as uniform heat in the room where the old person lives.

Diabetes in the aged is at the present time not an absolutely fatal disease, so long as the patient can be controlled. This control is, however, easier spoken of then secured, as the senile are not at all disposed to be dictated to. The diet and medical care must be prescribed by the family physician, and it is best to follow his instructions to the letter, especialy in regard to the diet. A most necessary part of the equipment in the care of senile diabetic is a small scale to weigh the food on, as otherwise it will be impossible to give the amounts necessary for the individual patient. It must always be remembered in this disease that any intercurrent illness, like pneumonia or bronchitis, and any surgical condition, no matter how slight, is al-

ways very fatal. For this reason, the care of the feet and the trimming of corns and nails should be looked upon as something to be done under the most antiseptic precautions, and, if possible, by a trained chiropodist, as many an old diabetic has died after the cutting of a corn or too deep a trimming of a toenail. All scratches, small boils, or skin infections should be the reason for prompt consultation with the physician, as he alone is able to fully recognize the danger and give the proper treatment.

Difficult breathing in the old should not be dismissed with the term "asthma" and neglected. If a person has not had true asthma in his youth, it is hardly ever that the disease will develop in his old age. The difficult breathing, which may be mistaken for asthma, is really due to an insufficient action of the heart or kidneys and, is therefore, called either cardiac asthma or renal asthma. In every case, the symptom of difficult breathing should cause a prompt examination by a specialist or, at least, by the family doctor. He will be able to tell the real cause back of the hard breathing, and his advice and treatment will often be

the means of a prolongation of life and much additional comfort.

It is necessary at this point to warn against the error of self-diagnosis and self-medication, not only in the care of the senile, but also in all ages. While it is well for the average man and woman to have some idea of the body and its diseases, still, it must always be remembered that it takes seven to ten years of hard preparation to become a physician, and that no one can gain that wisdom simply by reading one book written in simple language, or a hundred books. What is necessary is to be able to recognize the danger points and tell when it is necessary to consult a doctor. If the average person would know at least this much, many lives would be prolonged. For example, there is the matter of shortness of breath in the man who is past fifty. If he finds that there is the least difficulty in breathing or exertion, especially in going up a flight of steps, he should lose no time in consulting a physician. This is a danger signal. It is not necessary for the man to know whether it is caused by a weakness of the heart or kidneys or whether it comes from a beginning degeneration of certain parts of the nervous system, the important

thing to be able to recognize that it is a serious sign, and act accordingly.

In one disease this is especially true and that is cancer. One out of four of all deaths after forty is caused by this disease, and many of these deaths could be prevented if taken in time. The persons taking care of the aged must realize that any sore, scratch or ulcer which does not heal promptly is probably the beginning of a cancer, and these skin cancers, or epitheliomas, if treated promptly by surgery and the new rays, like the X-ray and radium, will be checked and the life of the old man or woman prolonged.

Fothergill, the celebrated English physician, said that the man who used whiskey before the age of fifty was a fool, but the man who did not use it after fifty was a worse fool. What he meant was that in old age it is a very valuable diffusible stimulant and often actually saved the life of a senile by tiding him over an emergency. As a regular medicine, its use is a questionable, though there are many specialists who believe that in daily small doses it serves as a very valuable food. Certainly in certain diseases, such as broncho-pneumonia or lobar pneumonia, its judicious and timely

use may serve as a valuable aid till the body is able to rally from the crisis.

The surgery of the aged is more dangerous than the same surgery in younger people. The lungs are more likely to be injured by the use of ether or chloroform, given as an anaesthetic, and the surgical shock is far greater. Fortunately, many operations now are done under local anaesthesia, and this is the method of choice where there is a surgeon available who is able to use this method. Two surgical conditions are specially common and should be mentioned. One is the enlargement of the prostate gland, with its attending chain of dangerous symptoms, starting with an increasing difficulty in the passing of urine. This symptom alone should at once cause the old man to seek the aid of a surgeon. Once this difficulty has started, the senile should never allow himself to go too long without voiding, as, once the bladder is distended, it is a very easy matter for it to become paralyzed, and once the power to contract and expel the urine is lost, it is extremely difficult to recover it.

Fractures are very common among the old, and occur from the most trivial cause, such as falling off a chair or out of bed.

So long as these fractures occure in some bone, which can be splinted, and the patient kept out of bed, they do fairly well, but when it is necessary to put them in bed and keep them there for any length of time, as in the fracture of the hip, then, unless the nursing is very good and the doctor most skillful, the usual ending is pneumonia and death. So common is this ending that it is often better to treat the fracture with the patient in the chair than on his back in bed, even though the results, as far as perfect union, are not so good. It is better for the patient to continue living a life in a wheel chair than to die in an effort to secure a perfect union.

CHAPTER NINE

Celibacy in Old Age

The old maid or bachelor is always to be pitied, but when he grows old, he is more pitiful than in his youth or prime. So long as a man or woman can care for himself and earn the necessary funds for his support, he is able to, at least, avoid the worst part of the fate that is in store for him. If, at the same time, he is able to save something to provide for his old age, he is still more fortunate. In the case of school teachers, this savings is accomplished for them in many states, by the provisions of a pension act. Often this act is supplemented by a mutual benefit society among the teachers, whereby a small per cent of the yearly salary is put into a fund to be used for the care of those teachers who live to the age of retiring. Certain states also pension all civil service employees, and the government has a similar rule for its old army and navy officers. Governments, like Germany and Great Britain, have an Old Age Act, which provides for the aged dependents, and thus, by giving these old

folks a small amount, the government is able to prevent them from becoming complete charges on the state.

It has been observed that a definite income, assured for life, no matter how small that income might be, is sufficient of a tonic to the aged to prolong life and keep them in a more comfortable condition, as far as senile changes, especially of the mind, are concerned. For these reasons, it should be the great aim of all the unmarried, who face the prospects of living past the wage earning period of life, to provide in some way for the years in which they will be unable to earn their living. This can be done by the purchase of an annuity or by the setting aside every year of a fixed per cent of the annual income. Once this is provided for, the fear of dependency is removed, and that means added years of life.

But, even though the future is provided for, these old bachelors should not stop working. It is far more important that they continue as long as possible than it is for the married to do so. The single celibate has not the varied interests to keep the mind occupied that the old married man has, and the daily routine will be vital to his mental health and happiness. This fact

was shown to be true in the case of a teacher in the primary grade in an Eastern town. For over fifty years she has taught the children of that little community their A, B, C's. She is now teaching the grandchildren of the first children that she taught. Every person born and raised there has gone to her class for at least a year. Consequently, everyone knows her. She is a recognized and vital part of the civic life. If she had so desired, she could have retired long ago on her pension, but she feels that she has to keep on teaching the little ones, because that is her life and the friends of her expect it. At different times she has received the vote for the most popular teacher and the prettiest teacher, and so long as she lives, she can have anything she wants in the way of preference.

In this instance, the work has kept her young, but there is something else beneficial besides the work, and that is the constant contact with the youth of life. She is always working with children, and, for the time that they are with her, they are her babies. Never marrying, unable to have children of her own, she has adopted thousands of children, and, year after year, taught them, not for the money in it, but

because of the love that she had for them. Here lies a triple lesson for the old bachelor, first the need of continuing with some familiar work, then the great benefit to be derived from constant association with youth, and, last, to do the kind of work in which love for humanity can display itself and react on the person making the sacrifice.

These celibates have no children, but they can legally adopt a child or spend part of their income, looking after and financing one. No better way can be found for their staying young and interested in life than this. At the same time, there is an element of social danger in it, especially where a young girl is adopted by an old man. The peculiar twist of the senile sexual urge often leads to an offer of marriage and makes the old man a suitable object of blackmail. If the persons concerned really marry, it is usually a very unhappy marriage, and often ends fatally for the old bridegroom. Yet, there can be many ways found in which this contact between youth and old age can be begun and continued with nothing but a beneficial result. The old bachelor, who has a number of nephews and nieces, is fortunate in this respect,

for, with these youthful relatives, he can assume a vicarious fatherhood which will not be misunderstood, and if he can make these young people love him for himself instead of for his money, then his life will indeed be a far happier one.

Finally, however, he will have to fall back upon his own resources for entertainment, and once again it is necessary to speak of the great value of the hobby as a means of preserving youth. Irrespective of what the interest is, if it is only worked at hard, it will keep the old bachelor young. The nervous and mental systems seem to be capable of remaining active long after the other parts of the body show signs of approaching weakness, and the mental effort, in playing at some of the games of life which require intellectual exertion, seems to be a beneficial tonic to the personality rather than a source of fatigue.

Literature for these old bachelors must not be forgotten, though it has the disadvantage of making them somewhat shut in and antisocial. The man who loves books and has them all around him, is never at a loss for company and never grows old. The wisdom and wit of the world, past and present, is at his command. Without ex-

pense, save for a few pieces of paper with magical signs printed on them, he can travel to every part of the world and even make inter-planetary journeys. He can fight with the Great Khan, discover America with Columbus, conquer Mexico under the army of Cortez. Friends like Holmes, Emerson, Rabalais, deMaupassant, Bocaccio and Gautier will lead him along the bypaths of life and entertain him at anytime in any manner. If he is depressed, he can read Job, if gay, the works of France beckon him, if adventures, he can go with Marco Polo or the pirates of the Spanish Main, and finally if he feels that life has cheated him out of the wonderful eroticism of feminine companionship, he can, by a judicious choice of companions, such as Don Juan, Cassanova and Jurgen, make love to a thousand women of every possible type of beauty and of all imaginable degrees of amorousness, and all at the cost of a slight restlessness and an additional cigar to quiet the senile brain.

CHAPTER TEN

Work for the Aged

At all ages there is no medicine that is as fine in its results as work. Of late years it has become rather unfashionable to work with the muscles, and the white collar jobs in life are considered to be the best ones. Yet, the man or woman who rises in the morning and puts in a day of work with the muscles is benefited by it, provided this work does not result in fatigue of too great a degree and also if there is a certain degree of mental effort involved with the work. Man, in the old times, was looked upon just as a kind of working animal, with only a little more brains. At one time in Rome the slave was cheaper than the horse, and the animals were better cared for. It was felt that a slave had just so many months of hard toil in him and then it was best to kill him and buy a fresh human animal.

Times have changed since then, and machinery now does a large part of the drudgery of past ages. It may be that in ages to come man will be no longer able to use

his atrophied muscles, and life and labor will be simply a matter of pushing switches and pressing buttons so that electricity or some new form of power, now unknown, can do the work for us. But if such a time really does come, it will leave man in a very unhappy and unhealthy condition, for muscular exercise means sweating, and that means throwing off from the body a mass of poisons which otherwise would have to be eliminated by the already overworked kidneys.

Because of this action of work on the skin and its general good effect on the organism a moderate amount of muscular exercise is good for the old person. It should be so regulated that it is never carried to the point of fatigue, and it is especially true of any mental effort that is associated with the physical exercise involved. While purely mechanical work is to be avoided, still, it is better than to do some task that requires a constant strain on the mind. Another factor to be avoided is the necessity of finishing a certain amount of work in a certain time. This in itself is harmful, as it keeps the old person in a state of constant worry, and that anxiety reduces his efficiency and lowers his enjoyment in the task.

The reaction of work on the mental side of the man must not be lost sight of. There is no doubt of the fact that "as a man thinketh in his heart so is he," and the old man, who is constantly thinking that he is old, shows his age much more than the man who has his mind so occupied that he has no time to think of the passing years. Many people worry themselves into a hopeless invalidism, and, in the same manner, many old people put themselves into a premature grave just by constantly brooding on the subject. Work keeps them from doing this. It gives them a sense of independence, and, instead of their thinking of how fast they are growing old, they are filled with the idea of how capable they are. This idea of independence, the thought that they are earning their own living or a part of it, gives them a source of satisfaction that contributes largely to their good health. The amount of work involved or the sum earned cannot be looked upon as an index to the good, reacting on the old man who is filling a position in the world of labor, even though it be a little one.

He not only retains a degree of independence, but he also is able to maintain the re-

spect of the community. As he grows older and keeps on working, he becomes a local celebrity. The neighbors are proud of him, and as he becomes still older he may even have his name and picture in the paper. In some instances, the notoriety may go still farther and result in a book being written concerning his life. Such was the case of George La Bar, of Pennsylvania, who was still active and working at the age of 107. His biographer, Rev. Burrell, after writing extensively about this old man's life, ended with this interesting paragraph:

"What I consider as the most remarkable thing in Mr. La Bar's history is the fact that he has never given up keeping his own house and his own table. He is of too independent a character to permit himself to become a dependent on his children, or any of their descendents, so long as he is able to have it otherwise. He is still master of the situation and competent to rule his own house. He has always been a man of toil, always a farmer, a great hunter. Everyday he takes his exercise, cutting trees into firewood and occasionally getting out railroad ties."

Rev. Burrell, after making an exhaustive study of this remarkable old man comes to the following conclusion concerning the best way to grow old and at the same time preserve mental and physical vigor:

> "Now there is much written and said about sanitary affairs and a thousand helps are given to obtain a long life. One learned man has one hobby and another has another hobby, for the same object. My experience is that every person should be so well acquainted with himself and his own system and nature, that he can choose for himself what is best for his own health, better than anyone else, though he be the wisest M.D. that ever lived. Mr. La Bar was an unlearned man and yet his instinctive taste chose well for him and no philosophy ever led him to turn away from what nature asked in the way of taste and appetite."

But this man lived on his own farm where there were an abundance of fresh air, wholesome food and varied opportunities for exercise. Such favorable surroundings are lacking to a majority of men, especially to the habitual dweller in the city. Sometime a great investigator will fully compare

the gain and losses to mankind by the building of our enormous cities. Certain it is that they destroy much of the happiness and health of the aged. Industrial life has no place for him. There is no social life and not even a home for him to live in as was so often the case in the past.

This question of profitable employment for the old, or, in fact, any kind of work at any price, is rapidly growing into a serious problem for the aged, especially those in the cities. No one wants to employ an old man, and still less have work for an old woman. Any man of wealth can do nothing finer in the shape of philanthropy than to find around his place of business some work for the aged of his acquaintance. In many instances they could replace, and that in a very satisfactory manner, the proverbially inefficient office boy. The aged could open mail, answer the telephone, and run errands and as soon as they cultivated a sense of their pride in their work, make faithful and efficient and loyal workers.

The man who has been successful in business, no matter how small it is, should face the fact that some day he will have to let go of all responsibility and face new

situations. If such a man can, of his own accord, stop active work at the age of seventy and enter a new occupation in which there will be no responsibility and yet something sufficient to occupy his mind and give him some muscular exercise, he will live much longer than if he tried to keep on in charge of his former business. Of course, this is hard to do and may be a course of action that does not appeal to the man's pride, but he should consider his health and mental future. As an example, a specialist in medicine retired from active practice and opened a small bookshop, this business being in line with his favorite hobby. He made a few dollars some days and nothing at all on other days. But he was active, had a pleasing occupation, kept in touch with people who loved the same things that he did and so lived on for many years past the time that he would have, had he remained in private practice as a busy specialist.

The same thing is true of the old women. If they can ease up on their routine work, and even leave the kitchen and housework entirely to the younger generation, then they will not only make themselves happy, but also make happy the daughters and

daughters-in-law, who are associating with them. The wearing of ready made clothes instead of having the clothes made in the house, the frequent meals in a restaurant instead of having all the meals at home, the sending of the clothes to the laundry, the cessation of church activities which often means real dissipation and leaves the old woman completely tired out at the end of Sunday; all these are decisions that the old ladies have to make. If they try to continue their activities at the same rate and pressure that they did when young, they will be tired all the time and be a source of worry to themselves and those who live with them. One old lady had over fifty correspondents and nearly one hundred and twenty-five persons whom she sent cards to when traveling. This was a habit that she had begun in her youth. As a result, when she reached seventy she was doing nothing but writing letters, which her friends promptly answered, not wishing to hurt her feelings. On her occasional trips, all of her spare time was spent in buying and writing picture postcards. When she was in bed sick or incapacitated, it took the entire time of one of her daughters to write her letters

for her, as every letter had to be dictated and then read aloud to be sure that all the dictation was there. As the years passed and her friends died or stopped writing, she began to accuse her family and postal authorities of intercepting her mail and became rather paranoidal, with ideas of persecution, by the time she became seventy-five. The harmless habit of youth had grown on her till finally it had become the overwhelming thing in her life, completely dominating her entire time and making her life a burden to herself and a nuisance to those who cared for her.

In parts of Europe, where the making of toys is a cottage industry, the work for the old people is a simple and pleasant matter. They have worked all their adult life as woodcarvers or painters or makers of little dolls' cloths. This work becomes, to a large sense, mechanical, and, yet, a certain amount of mental effort is required. As the man and woman grow older, the work can be made less intense, and, finally, all that is required is some simple task, like dipping the animals of Noah's Ark in the paint pot. The old people feel that they are doing something and are not paupers, dependent upon charity of the village or the children.

It is not enough to take these old people and give them their food, clothes and a place to sleep; it does not increase their happiness to give them a certain sum a week; what they need is the knowledge that they are appreciated by the community and their family and that they are still able to do something that brings in a wage, no matter how small; that fact gives them a sense of independence, and the mental attitude that they take towards life will go far in making them cheerful and happy and contented, even though they're old. This problem is a vital one for the younger generation, for every time that an old person is unhappy, it is because some younger person has failed to measure up to the demands made on him for the proper care of this special old man or woman.

CHAPTER ELEVEN

Recreation for the Aged

The old people need amusement and recreation as well as work. Where possible, this should have an element of outdoor exercise in it, and for this reason, golf has been called the old man's game. It is far too vigorous, however, for many old persons, and, for it, croquet can be substituted. There is a mild exercise in this sport; a set can be erected on a piece of ground of almost any size or shape; and the competition necessary is ample to give the necessary mental exercise, though care should be taken not to walk too far or up hill. Even the mildest grade is sometimes too much for a weak heart.

In the cities, walking has now become a dangerous sport, and there are probably more old people killed yearly by the automobile than there are in the hunting of all the wild beasts. The streets have now become the exclusive property of the autoists, and more than one old man has been killed while walking feebly to decorate his wife's grave. The old man who has his own farm,

if it is only a meadow, has a place in which he can walk in safety, and have visions that will make him less forlorn than the sight of Broadway or Fifth Avenue. Still, if he cannot walk, he can ride, and many seniles take great pleasure in a daily ride in a machine. Even here the speed should be modulated, and they should be given the front seat to avoid the constant jarring and necessity to balance on the curves that is so tiresome, even to a healthy adult.

If the sight is sufficiently strong, frequent visits to the moving pictures form the finest kind of entertainment. There is no tire save to the eyes, the isolation can be as complete as the old person may desire, and if he wants to go to sleep just as the hero is jumping off the cliff, no one knows about it and no one cares. The comic pictures and the news films serve to amuse and instruct the old man and keep him alert and up to date. Even the wildest kind of Parisian picture may prolong his life a little and make him want to go to Paris when he dies. The silver screen has been blamed for a great deal, but the pleasure that it gives the aged is one of its most beneficial features.

As the old man spends much of his time

in the house, it is the amusements indoors that are of the greatest importance. As there are usually several younger people living with him, they should give this matter of his amusement serious consideration and realize that it is as necessary as feeding him or seeing that he is well clothed and warmly bedded. Given the opportunity, he will do much to amuse himself, but, at the same time, he will appreciate any effort made for his entertainment, so long as it is not too forced and given with the wrong spirit.

If the old gentleman has been accustomed to playing with cards, he will enjoy nothing so much as a game of cribbage or whist. Pinochle is one of the best two handed games. Chess is good, but checkers is not quite such a mental strain and is, by choice, a more favorite game with the old, who want to be entertained but do not want to think too hard. Some old folks have always been fond of music, and here the victrola and radio will furnish entertainment for an hour. Especially is the radio an excellent way of supplying religious instructions for the old, who are unable to leave the house to go to church. One old lady, who was rather deaf, developed the habit

of dressing every Sunday evening and going down to the sitting room where the service of a large city church was available. Here she sat during the entire service, following the singing in her own hymn book and reading the Scripture verses in her Bible. The only part that she did not participate in was the actual collection, but she atoned for this by placing a dollar bill in an envelope and mailing it to the pastor every Monday morning. This evening service was the big event in the week, something to be looked forward to and a source of comfort and peace.

A daily routine in the house adds to the satisfaction of the old people. There has been a lot said about the children's hour, and the same satisfaction might be obtained from the old folk's hour. If an hour a day were routinely spent in entertaining the old grandfather or grandmother, it would not be long before they would look forward to this period as one of the bright spots of the day.

Conversation is one of the most prized methods that the senile have of passing their time. With them, the art of conversation is not lost but a very interesting

method of securing the news of the day. If the members of the family took turns in talking to these old people and telling them about the things that had happened that day in the town, it would be a source of much interest. If also a method were adopted, whereby the old folks in the neighborhood were brought together once a week for an afternoon gossip, that would arouse interest and make the senile believe that they really had a place in society and were appreciated.

Reading aloud to the old is something that is too rarely done. In fact, reading aloud is almost a lost art these days, as it requires time, something that most people do not have to spare, at least, not to amuse the old. Yet, the daily newspaper would prove very interesting to them. They should be encouraged to read, and if the eyesight is failing, a large reading glass can be used to help their sight. The correction of the eye trouble and mechanical and electrical aids to the hearing are things that should never be neglected. In fact, as soon as the hearing begins to fail, mechanical devices should be used, without waiting for actual deafness to take place. The failure of the special senses is one of the

causes of suspicions and paranoidal delusions in the old, and the way to prevent these mental symptoms from arising is to prevent some of the causes. We are all acquainted with the deaf old lady who is sure that the family are talking about her when she is unable to hear them or getting beyond her field of vision when they want to keep her in ignorance of what is going on. The loss of these special senses makes old people feel that they are shut off from the family and its activities, and that, in itself, makes them feel old.

In the amusements, everything should be done to ignore the fact that they are old, and in every way they should have an equal share in the fun and pleasure of those whom they are living with. This observance may be a little embarrassing at times, especialy when they insist in taking the center of the platform and holding it, but the young folks should remember that, at the best, these old folks will only be here a little while and, once departing, will return no more.

CHAPTER TWELVE

Care for the Aged in the Home

So long as the old folks can care for themselves, they should be allowed to have their own home; but the time will come when one of the couple will die and the other one will be unable to get along alone, and when that happens, either their children will have to come and live with them or they will have to go and live with the children. When this condition happens, there is always a period of rather difficult adjustment which, if it fails, ultimately leads to institution care. The care of the aged in the home is always to be preferred to their care in institutions, and when they cannot be kept in the home of their children, it is as much a reflection on the love and intelligence of the children as it is a sign of senility in the old folks.

The primary thing of the greatest importance is that the old man should have his own room. In this should be some of the furniture which he has been accustomed to all his adult life, and each piece of which has a special and precious memory for him. The bedding and bedclothes should be those to which he is accustomed. The room should be well lighted, well aired

and warm, and there should be an absence of the overstuffing of furniture, so often seen in modern houses. The floor should be carpeted or well covered with rugs, and these should be tied or tacked down so the old man does not slide on them and fall. The light in the room should be ample; there should be a bedside lamp to help him pass the evening hours if there is insomnia. The important part of having a room for himself is the privacy and individuality that come with such a possession. It makes him feel that he is a guest instead of a mendicant. If this room can be on the first floor, so much the better. In it should be at least a washstand and far better is it to have a bathroom in connection. Often the old-fashioned commode is of the greatest benefit and serves to protect the old from the exposure that a trip to the bathroom during the night would necessitate.

The chairs should be comfortable and low, with well cushioned backs and sides and arms. A reading stand in front of one will serve to hold a heavy book and thus avoid the element of fatigue. In this room there can be a little workbench, if the old man does any form of handicraft for his hobby. In fact, the room should be fixed

up as a living room, and the big thought in its arangements and furnishing should be comfort.

While the old man should have privacy in this room, he must not be allowed to shut himself up and make a hermit out of himself. Nothing should be left undone to make him feel that he is a very important part of the family and is wanted to participate in all its activities. Yet, the room should remain as an island of refuge for him whenever the noise or excitement of the family life becomes too much for him. If he is allowed to stay shut off by himself, he will start to brood, and his constant though will be how very miserable his life is and how soon he will have to face death. When that thought comes, it is not long before the grim visitor follows. His staying by himself is often forced on him by the attitude of the family. In one case, the old gentleman always insisted on coming to the parlor and helping in the entertainment of his daughter-in-law's company, and this very attempt to be courteous and polite ended in a practical imprisonment in his room and later on a transfer to a state institution.

His children will soon realize that he is old-fashioned, and it may be, even queer, but, at the same time, they must remember that he was a real man in his prime and even now has, perhaps, forgotten more than they have ever known. Now they can learn lessons from him, even if they are only the lessons of kindness, love and sacrifice. Instead of being ashamed of him, they should feel that he is a very valuable addition to their household, and rather than isolate him in his room, they should be as glad to introduce him to visitors as they are glad to show a piece of Colonial silver. Even if they have heard the stories, which he tells a hundred times, it will not hurt them to hear them again, and, anyway, they will be new to the guest.

One of the greatest problems in looking after these old folks in the home is the frequent development of what is called Oikiomania, or hatred of those who take care of the old. When the aged man is restless or constantly wanting to do thing that are harmful to him, there is a natural tendency on the part of his children to try and restrain him, and this effort leads to an impression on the part of the old man

that these children (for so he considers them) are trying to dictate to him and boss him and impose on him. Consequently this irritates him and causes him to fight to retain what he believes to be his rights. The harder he fights, the more his children try to make him behave himself and not harm himself by his constant agitation. Thus, a vicious circle is established which ends in the old person's thoroughly hating everyone who in anyway has to care for him. It seems that the best way to prevent the development of this Oikiomania is to let the old people do as they please, especially when they are by themselves in their room. Some of the things that they may do will not be for their best, but even so it will be far better than to have an atmosphere of distrust and hatred develop in the home. Tact is the essential requirement to handle all such problems, and it will be found that in every household there is some favorite that can do more in handling the difficult problem of the old grandfather than anyone else. At the same time, these seniles are always very proud and susceptible to flattery, and more can always be done with sugar than with vinegar.

Frequently, a change of scenery and surroundings will help tide over these difficult years. If there are four children, each should fix up a room and take care of his father for three months during the year. This program will give him the stimulation of new contacts; there will be new relatives to see and new neighbors to meet. Each daughter will have a different way of cooking, and thus the old gentleman will always have something to look forward to from one three-month period to the next, and when he returns to a child's home after the absence of nine months, the little quarrels and unpleasantnesses will be forgotten.

The child, who is separated from his aged parents, should write to them regularly, and make these letters as interesting as he can. One man wrote daily to his widowed mother for many years, and these letters were a great source of satisfaction to her during all those lonely years of her widowhood. It did not take him long each day to write these letters, but it gave her many hours of comfort.

There is one custom in caring for the old where there are many children that is, in every way, cruel and almost reprehen-

sible, and that is the separation of the old husband and wife, having one live with one child and the other live with another. The children probably do not mean to be cruel, but when it is remembered that these old folks have lived together for over fifty years, the full meaning of a separation can be seen. They have lived together for so long that it is a living death to be separated, and when this separation is done, they usually die soon to meet, we trust, in a land where they can be together in peace and comfort and love.

While most of the meals can be shared with the family, still, an occasional meal in the room is of value. Breakfast can be readily served to the great convenience of the housewife. The value of this service in the room is the fact that the old man eats what he sees and thus is not made unhappy by being refused the food which others at the table are eating. In addition to the three regular meals, milk and light lunches should be served in between and at bedtime. A glass of warm milk and a few crackers will do more towards putting the old man to sleep than any sedative, and is infinitely less harmful.

The family will occasionally have trouble with the old man in regard to cleanliness of his clothing and person. The clothes can be changed during the evening after he is asleep without his knowing it, and a little tact can do wonders in regard to his bathing. The question of a daily shave is important, as nothing will so appeal to his sense of pride as a daily shave. In these days of the safety razors, when every girl is able to use one, it should be no trouble to have some member of the family shave the old man daily. The clothing should be as simple as possible, the collar loose, and all the clothing should be purchased with the note of simplicity and comfort.

Woolen underclothes or woolen and silk are very important articles of clothes in the winter time, and, even in the summer, more clothing is required as the person grows older. The circulation fails and the blood does not circulate actively in the skin and extremities. It is really remarkable how much clothing some of these old persons need and how much heat they can stand. Special bed garments are often required, and bedsocks are always needed in cold climates. A fireplace in their bedroom gives

them the added comfort of direct heat, though it should always be protected by a wire screen. In dressing them for the outdoor exercise that is so important, it is necessary to secure as much warmth as possible with as little weight; for example, it is better for them to wear warm undergarments than inadequate undergarments and a heavy eight to ten-pound coat.

The shoes should be well fitted to the feet and comfortable. Rubber heels will save a good deal of the fatigue, attendant upon walking. If there is any break in the arches, arch supports in the shoes will be of help, while in wet or damp weather, rubbers or sandals must be used to protect these old people from the dampness and ever threatening pneumonia. While walking outside, the use of a cane will help in several ways, and if this is a goldheaded one and the gift from friends, the old man will use it proudly as a symbol of his popularity rather than a sign of his feebleness. If this cane is used as soon as a slight stoop is discovered, it will help the man keep his shoulders back, preserve his pride, as well as his figure, and give him something to talk about to his neighbors as he meets them on the street. One old gentleman had a most

peculiar walking stick, with a very interestesting history, and, while he finally became quite a bore in his constant references to it, still, for many years it made him a noted character in his village and all strangers were steered his way to hear about the cane.

These old people should not be encouraged to stay in bed. Bed means to them old age and old age means death. Once they find that they have to stay in bed, they lose courage and cease to fight. But as long as they can be up and moving around, no matter how little each day, they still feel that they have a chance to live, and they make the effort that is so vital and necessary for their continued existence. At the same time, it must be kept in mind that if there is a complete failure of the higher mental centers, the old man is better off in bed, and cannot only be cared for better there, but will be more comfortable. This advice only applies to those cases in which the deterioration is so far advanced that the patient ceases to worry over his own condition.

The senile in the home should be watched and studied carefully for changes in their mental and physical condition, and, when-

ever anything out of the ordinary arises, the family physician should be notified. The routine examination is often a life-saver, for if it is not made, these people often fall in a collapse before anyone suspects that they are sick, and die before anything can be done for them. If the physician makes a full examination of them at three months' intervals, he will see the danger signals and be able to avoid the continued progression of the disease, or, at least, he will be able to make the lives of the patients more comfortable.

If these rules were carried out, many old people would be able to live at home till the end of their lives. They will require care and attention, and often this care will be trying, as it frequently falls upon the woman in the home, who is already overtaxed with the household duties and the raising of her little children. It has been said that a baby takes up at least six hours of the mother's time every day, and there is no doubt that a querulous old man in the home takes up that much time and more too. But often a practical nurse can be found who will look after the old man for a moderate sum monthly and thus relieve the family. In the South, the colored make

very good home nurses of the old and frequently solve the problem of home care.

In every case, in which an old man or woman is committed to a state institution, the question is always raised as to whether the family have made an honest effort to keep their parents or grandparents with them in the home before asking the state to assume their care. The answer is hard to arrive at sometimes, but often it is felt that through lack of the proper education the family have not fully understood the problem of the care of the aged in the home and have thus failed through ignorance rather than desire. This is simply another reason for better education.

CHAPTER THIRTEEN

The Institutional Care of the Aged

Everyone who grows old develops a change in his personality, and this change is called senility, or senile dementia. If it is mild, it is called simple dementia, while the more acute forms have been termed the presbyophrenic, delirious, confused, depressed, agitated, paranoid, and presenile types. A definition of these terms is not necessary, and they are simply mentioned to show how carefully the mental condition of the aged is studied, once they arrive at a hospital.

For that is where many of them are sent to end their lives. Year by year the demand on state institutions becomes greater, as far as the care of the aged is concerned. Whereas it used to be felt a disgrace to put the old folks in a hospital or poor-house, now it is considered quite the proper thing, and for every possible excuse and for no excuse at all, the grandparents are packed up for their final trip on earth, for, once in an institution, they usualy stay there till death comes for them.

As senility is recognized as one of the twenty-two types of insanity in the table made by the National Committee of Mental Hygiene, it is not any trouble to have these old people interdicted as insane. They are really no more insane than the year old child is ignorant, as their condition is simply normal for their years, but their mental state is a departure from the normal conduct of men and women in their prime, and thus the term can be applied to them. What is really a case of a simple psychosis becomes an insanity when it becomes necessary to place them in an institution. It should always be remembered that the term insanity is now used as a legal one and that the medical term for mental derangement is psychosis.

There are two kinds of institutional care, private and public, and these are used according to the financial condition of the family. In the private institutions the furniture and meals are perhaps a little better, but it is doubtful if the life of the aged there is much more comfortable than it is in a capable state institution. Of course, in those instances in which private nurses can be furnished, the old people can

live in almost a home atmosphere in an institution, but where the wealth of the family is sufficient to pay for such care, institutional care can easily be replaced by home care.

So, the problem of these old folks in institutions really resolves itself into the problem of state care. Is the state responsible for the care of old people and if it is, should it not also be held liable for the care of all classes of citizens? It is the question that is presenting such a grave problem to the leaders of the individual state and nation. Every nation is trying to solve the problem by making it possible for these seniles to be self-supporting, or, at least, capable of taking care of themselves with a little financial aid from the state. But this provision will never solve the question of those whose minds are slightly shattered by the ravages of age. They will have to be cared for by some one and if their families refuse, then the state will have to assume the burden, for they cannot be allowed to sit and starve and die of neglect in a Christian nation.

In the future, if the demand keeps up, there will be national and state homes for the aged. They will have as much right to

these homes as the ex-soldier has to the Soldier's Homes. All that they will have to show is an inability to finance their own care and a physical and mental condition, making it an impossibility to care for themselves. In such homes, the stigmata of poor-house and insane asylum will be removed, and the old will be cared for, not as a charity or as paupers, but as citizens, claiming a right due them by law. This provision would be made now were it not for the question of expense. Many states are spending all they possibly can on their charities and cannot go any further. Still, something must be done, and when the need for a reform becomes sufficiently evident, funds for that reform are always forthcoming.

Every provision made by the state so far for these old people has been inadequate in many ways. Years ago it was considered necessary for every county to have a poor-house, and in the country districts this was always in connection with a poor-farm. Here the wreckage of the county was gathered together and cared for in a very poor manner. Such places were simply boarding houses, in which the aged had to live with feeble-minded and degenerates of all kinds. Fortunately, these poor-houses have

mainly been abolished or converted into something resembling a modern hospital for the insane.

As these poor farms were abandoned, the care of the aged fell on the only other state machinery capable of caring for them, and that was the state hospitals for the insane. They had beds, nurses, physicians and all the necessary service building to keep the old people warm and clean. As there was no other place to send them, the old people were declared insane and put under the care of the state.

In very large institutions, where the entire population numbers several thousand, there are enough of these old people to make it possible to give them a ward or a building to themselves. This is a very fine arrangement, as under no circumstances, should they be forced to associate with the other types of phychosis. In the smaller hospitals, the limited space makes it necessary to put the old in the hospital wards, where they are with all classes of insanity except the violent groups.

In one specially favored northern institution, the old women have a building to themselves. This is specially lighted and

each inmate has a room to herself to sleep in. The sitting rooms are large and have an abundance of comfortable chairs, especially low rocking chairs. There are ferns and other potted plants and a great many canaries. In fact, this ward breeds canaries for the entire institution. The dining room is in the basement and is well lighted and comfortable. As all the residents of this building are old people, the same meals can be served to all. About eighty old ladies are kept in this building till they become bedfast, and then they are taken to the hospital building. The nurses in charge of this old ladies' ward are all past middle life, between forty and sixty, and that means that they are more sympathetic with the aged than if they were young attendants. Each old woman takes care of her own room and her own clothes and they all help in the care of the dining room and sitting room.

In the same hospital is another cottage, holding seventy-five old ladies, but these are somewhat younger and stronger than the building first described. In this cottage all the meals are cooked, and the preparation of the vegetables, part of the cooking, and all of the housework are done by these

patients. Thus, they have a very definite part in the work and feel that what they are doing is of direct benefit to themselves. During the fruit season, they put up a great deal of jellies and preserves for the winter months, and all the fruit and vegetables that they can are saved for their exclusive use and not given to any other part of the institution.

It is needless to say that the life in these two cottages is, in the main, a happy one, and most of the old ladies are better cared for than they would be in the homes of their relatives. Having direct responsibilities and a positive share in the life of the little group, and all being of about the same age and raised under the same circumstances as children, these old ladies have much in common and become very much in sympathy with each other. Unfortunately, there are many state hospitals which are not so well provided with facilities, and even in this hospital there are many old women who cannot be kept in either building.

Once the institution life has been under way for some time and the patient is reconciled to it, her mental attitude becomes better and she is better in her conduct and

easier to get along with than she was at home. This is one of the interesting things in regard to the senile temperament. An old man or woman will give his relatives all kinds of trouble at home and make the children feel that no one can possibly live with him; yet, this same old man, once accustomed to the routine of institution life, will settle down and behave himself in every way so that it is hard for he physician to understand why that old man could not be cared for at home. Finally, so convinced is the superintendant that the family is really trying to avoid responsibility, that the relatives are urged and perhaps forced to take their father away. As soon as he returns home, he at once resumes his old habits and makes life a burden for all around him till they are forced to return him to the institution, where he at once becomes quiet and as gentle as a lamb.

In reality, this condition is not so hard to understand, because, by being admitted to an institution, he is taken away from the great source of irritation and unhappiness, the patient's own family. It seems a pity to have to say this, but it is far too often the truth. In the institution the man is

away from his family and he is away from all financial worry and responsibility. He knows that as long as he stays there he will be cared for and his wants provided for, irrespective of what his finances are. This assurance gives him a certain peace of mind. The routine of institution life is also soothing. In face, even under the most adverse circumstances, these old people do well in institution life. They do so well that the general observation is that if they do not die the first six months, they live on for what seems an indefinitely long period.

The very name of the institution makes a fine difference in their attitude toward life. If it is called a poor-farm or almshouse, there is a sense of pauperism and helplessness. They become morose and lose interest in life. With the disappearance of pride, there is an appearance of shame and humiliation. Even the name of Insane Asylum is better, because, in some ways, it shows that they are not to blame for their misfortune, while the word hospital is still better, as it shows that they are in the institution because they are sick. I feel that in the future, when special institutions are

organized for he care of the aged, the final word will be some modification of the word home, such as "The State Home for the Aged." In such a place, if they are provided with some work and are made to feel a pride in the place and its appearance, the disgrace will be wiped out and a comfortable sense of security will take its place.

The greatest blessing in this institutional treatment should be kindness. No one has a right to act as a nurse or attendant to old people unless he can treat them with the greatest consideration, courtesy and kindness. They respond to this as a flower responds to the sunlight. Part of the nurse's duty should be to talk to them, show them some attention and take an interest in their little social life. Unless a nurse can do this, she has no place in a ward with old people. These patients like to be noticed. One of the chief duties of the ward physician is to speak to every old patient and shake hands with her and tell her how well she is looking. One old gentleman always thanked the physician for noticing him and remembering his name. That made the old man feel important and raised him in his self-esteem. The old peo-

ple respond to this kindness and act very much as they would if they were at home. One old lady always rises and offers the doctor her seat, while another one never fails to inquire after the doctor's wife and baby.

In the ward, the old people should be furnished with some simple task. It may not be much or of any importance, but the doing of it will make them happier. Exercise, fresh air, a warm bed and dry warm clothing, with a simple diet, are as necessary in the institution as in the home. In winter time it is rather difficult to provide hot water bottles for a ward full of old people, so, lacking the regulation hot water bottle, any kind of glass bottle is used, filled with hot water and securely corked. They stay warm very well under blankets. Flannel night caps are also used to protect the bald heads from the winter night air.

Recreation is necessary. They should be taken to the moving pictures and the hospital religious exercises and even to the dances to act as spectators, though they do not dance themselves. They will enjoy the variety and the music. A victrola or radio in the ward is a fine way of helping them pass the time, while walking, cards and

checkers can all be used to entertain them. As there will be a good many of them in one ward, they will be able to form warm friendships, every woman finding another old lady whom she can be specially friendly with.

Where it is possible, the old men and women should be allowed to see something of each other. Under supervision, there is no reason why they should lead lives absolutely devoid of the interest of the opposite sex. It is a fine thing to let them go to the dances and pictures together. In some institutions little parties are arranged, with a programme and refreshments. Selected cases could even be taken out walking together. It must never be forgotten that man is a sociable animal and that if you absolutely deprive him of all contact with the opposite sex, you shut off a large part of his interest in life.

In this respect, the care of the aged by fraternal organizations, like the Masons and Odd Fellows, is very fine. They have homes with a triple purpose, the care of old men, the care of old women and the care of old married couples. The social end of the lives of these old people is given the great-

est attention, and visiting and gossiping fill in a large part of the spare time. The homes for Confederate Soldiers also have this provision for the care of married couples, and, so much appreciated is this provision, that a widower or widow usually does not stay single long, and the marriages are just about as numerous as the funerals. Of course, these old married people quarrel and have their differences of opinion, but that is the way that people do all over the world, and, no doubt, the quarreling helps to preserve a very definite interest in their life and thus prolong it.

But, no matter in what kind of an institution these old people are kept, they should be carefully separated into specific groups. Those whose minds are badly deteriorated and whose habits are untidy should not be placed in the same ward with those who are simply old but who retain a fair degree of mental efficiency. Nothing is more discouraging to these old people with sound minds than to be constantly associated with those who are breaking mentally, or to be in the same ward with a lot of old folks in bed, waiting for death to come. The good old people must be by themselves,

and if one has to be transferred to the hospital ward, nothing should be said about it except to say that he was sick. The idea of age and its decrepitudes must be always kept in the background.

As far as possible, the patients must be kept out of bed and, to a certain extent, must be made to take some daily exercise. Always an atmosphere of hope should be maintained, and, if necessary, they should be lied to, telling them that there is always a chance of their going home, even though it is impossible. Many an anxious old lady has been cheered by the daily statement that she is going to go home soon, when the doctor knows all too well that he is thinking of the Heavenly Home instead of the earthly one.

Even with the greatest care and much experience, some of these old persons are a difficult problem. They are so ill-tempered and irascible that it is very difficult to care for them and keep them from being hurt and hurting others. One old lady of eighty-seven was sure that all of her clothes were being stolen and worn by the other patients in the ward, and, as a result of this, she was always going around, trying to remove

the dresses from the other women. They resisted and the old lady insisted, and, as she was rather strong, some rather interesting fights occurred before she could be conquered. This old lady had to be kept in a room by herself for hours at a time. Another old lady was confident that the ward physician had insulted her, and lost no opportunity in kicking and scratching him. These charming old ladies neglect no method of attack when their feelings are injured. One old dame, who died at ninety-three, would wait till the doctor came near her bed and then spit at him.

Now, if the specialists, who are well acquainted with the frailties of the human mind and are trained to care for the aged and insane, cannot devise any method whereby these old ladies can be cured of such habits, it stands to reason that the home folks, who have had no special eduaction in such problems, will be more unable to handle these excited and paranoidal cases. That is the other side of the problem, as far as home care is concerned. There are, no doubt, a few old people who simply cannot be taken care of in the home, unless the relatives are wealthy enough to employ skilled nurses, specially educated in

the care of the aged. It is all well enough to criticize the children for not taking care of their aged parents, but it must be acknowledged that there are cases in which home care is impossible, no matter how much the children love the parents and how eager they are to keep them in the home. For success, there must be love, wealth, and a great desire, and, without an abundance of all three, it is often a difficult task to provide for them outside of an institution.

CHAPTER FOURTEEN

Neglect of the Aged

For thousands of years the old people have been neglected in every way. Even their brutal destruction by savage tribes was, in a way, more humane than a great deal of the present neglect, for once they were dead, their sorrows were at an end, but while they are alive, they retain their capacity to suffer. They feel this neglect keenly, and nothing is worse for them than the feeling that they are not wanted by their own family.

But they have been equally neglected by society and the medical profession. Not a single state has set aside a share of its revenues to provide adequate care for its aged, and all feel that they have done quite well if they look after them in almshouses and hospitals for the insane. The law has failed to protect them, the medical profession has been uninterested in their problems and failed to study their diseases, and only the clergy provide for them, but, too often, only in extremes.

There is, of course, a reason for all this; such patients are uninteresting, and not at all profitable. It is hard to retain any great amount of enthusiasm in their care, for it is often the same story day after day and month after month, and then a sudden collapse and death. They can never get any better, and they have only the future of progressively growing worse. For these reasons, there are many books written about diseases of children and only a few about the disease of the aged. There is not a single magazine published in their interests, and no one has considered writing a series of novels for their exclusive enjoyment. One such book was actually written about an old man, but the publishers refused to touch it, as they thought the persons interested in it were so few in number.

Who has ever seen a movie written for old people or a play put on the boards for an aged audience? Where can a course in nursing of the aged be found or a special class in sociology, dealing with the problems of senility? These things do not exist, and the reason that they do not is because the old people are uniformly neglected. Yet, everyone who lives long enough grows old.

Old folks are fond of reading and yet how can they read the average newspaper or novel with its wretched paper and poor type? Would it not be a wonderful piece of humanitarianism for some millionaire to publish a newspaper for the old, with large, clear, black type, containing the nice news of the day, a few interesting pictures and some special articles and stories that would especially appeal to their age and thought? Such a newspaper would be welcome in every little town throughout the United States, and, eventually, with proper advertising, might attain a circulation that would make it self-supporting. We have magazines for every other group of people, even those who grow flowers, such as gladioli or peonies, but so far there are no magazines for the aged.

Thus it is that the physician who has a case of an old person to treat does not know very much about either the patient or the treatment, and it has, up to a few years ago, been rather hard to find any literature on the subject. Hundreds of books on the way to feed a baby, but only a paragraph here and there on the proper way to feed the old. Little about medicine and its proper dose for those over seventy.

Even the cause of death in the aged is only imperfectly understood, and the usual death from old age is simply a confession of ignorance on the part of the doctor, who is certain only of the truth that the dead man was an old man.

This is due to the fact that the old man has ceased to be a valuable asset to the community. He may be worth a great deal, but the fact is not apparent as it is with the young child. Everyone knows that the little baby, if properly cared for, will become a fine mature man some day, while the only thing that the tribe is sure of in regard to the old people is that they soon will be dead. Old age may be written about as something that is very lovely and beautiful and desirable, but the actual old person does not arouse similar sentiments from either the poets or the philosopher. For the old man or woman is more often repulsive than beautiful, from the aesthetic stand point. Their bodies are not lovely, either to touch or to look at; their habits are not very nice at times and their conduct is marked by fretfulness, childishness, strongheadedness and paranoidal suspicion.

These symptoms are found in all babies

and young children, but in the dawn of life they are excused by saying that the children do not know any better. But no one thinks of excusing the old folks for some similar reason; yet, the old are simply those who have lived backward into a second childhood. For this reason, they should be loved as tenderly and excused as readily as though they really were children.

Society at large, the state and the nation, owes a duty to its aged, and if this only extended to the dissemination of knowledge about the senile and proper methods of care and feeding and nursing this class of citizens, it would, at least, be doing something. The Department of Agriculture has published hundreds of bulletins on every conceivable subject for free distribution. Their No. 717 is on "Food for Young Children" and their No. 1485 is on "Rural Hospitals," but in the entire list there is not a word about the care of the aged. The Department of Agriculture thinks nothing of spending millions to protect the hogs or cattle from disease, but, so far, not one cent has been spent to even investigate why it is that so many old people have to be cared for outside the home.

Thus it all resolves itself into the old question of education. The nation has to be educated, the state has to be instructed, the community must be taught the lesson of the importance of the care of its old people. Finally, the family should learn all that they can on the subject, and, at the last, there comes the necessity of the old man himself reading up on the question that is so vital to his welfare.

If the man of sixty or sixty-five could only seriously prepare for the future that is certainly coming to him if he lives long enough, it might do him and his family a world of good. If he even would do nothing but take a day off and read a book like this and think about it and see just how far he could follow its advice, it would help. He has to do this reading while his brain is still active; in other words, he has to begin to learn to live the normal life of an old man while he is yet young. But if he tries to learn these lessons and his children try to learn their part in the future of the family, life will be better when the mature man grows old.

CHAPTER FIFTEEN

Growing Old Gracefully

The old man has no reason to be ashamed of the fact that he is old. Every part of life has its compensations, and even to the aged there is a silver lining behind the dark cloud. Age should rest upon the wrinkled brow as a priceless diadem, beset with jewels of wisdom, ripened by the passing years. He should realize that were it not for the work of men after sixty, the art, literature and music of the world would be infinitely poor. A man spends long years in accumulating knowledge, and then in his ripened maturity he bursts forth and gives this polished wisdom to the world. Such men were Macaulay, writing his "History of England" when past his prime, Darwin, publishing his "Descent of Man" at the age of sixty-two; Carlyle, finishing his life of "Frederick the Great" at sixty-nine, and Irving, finishing his "Life of Washington" at seventy-six. Gladstone was Prime Minister of England at the astonishing age of eighty-two, while Dr. Abraham Jacobi practiced medicine when he was eighty-seven years old. These are

examples of what can be done under favorable circumstances by the aged.

They show that under some surroundings mature lives can pass into the ripeness of old ages without decay, becoming the better able to produce worth while and beautiful things, because of the experience that can only come through the passing years. It is interesting to note that of all the cases of old people who have lived worth while lives, not one of them ceased to work. Even though they could only do a little each day, they kept on doing that much. Herbert Spencer, who kept on writing till he was eighty-three, finally became so ill that he only could write a paragraph a day, but he kept at it, and in the course of a year the world found that three hundred and sixty-five paragraphs made a masterpiece of a book. It is also worth while to note that all of these men in their old age worked at the thing that they could gain pleasure and satisfaction from. They loved their work, and, to that extent, it was their hobby. It almost seems that they used their minds so hard that they had no time to decay.

They were able to grow old gracefully. Age to them was not a disease but a ges-

ture of increasing power and ripening ability.

While these good old people were active in their work, they were also willing to admit that they were not young anymore, and lived accordingly. But they had so tuned their intellect to the approach of old age that it lost the terror that it has for many persons. It seems that their ability to do this was the result of a definite consciousness on their part that the soul would conquer over the body up to the end and that, even up to the day of death, there would be no complete mental decay.

They were able to be optimistic by retaining their interest in life, and this interest kept them alert and happy. They were creators up to the end, and that made them proud and contented; and, finally, they were in love with life and the other people in the world, and that gave them peace.

All this truth has in it a definite lesson for those who are on their way to old age, and we have seen that this is the common end of all who live long enough. The lesson is this—that the proper time to prepare for old age is in youth, not middle age or maturity, but in early youth, even

adolescence. Naturally, this is hard to understand, and probably few boys and girls have ever done this, but the real reason for their neglect of this most important part of life is simply the fact that they have not been told of the necessity.

In studying the life of the young girl, we found her playing with her dolls. She dressed and undressed them, put them to sleep, fed and loved them. She had a playhouse and there she lived a life, apart from the world, in a land of fancy and dreams. If she possibly could, she had a little boy live there as her husband; if there was not a living boy available, she invented one out of her fantasies. In all this play she was preparing for her life as a wife and a mother. Because of this preparation she was better able to live the life of an adult when the time came.

Suppose the boy of fourteen or even a little younger decides that he wants to be a good old man when the time comes; how is he to go about it. We will presume that he is in the last part of high school and has fairly good intellect. Cerctainly, if he is able to study algebra and geometry and Latin, he is able to think logically.

The first necessity is the desire to become a certain kind of an old man fifty or sixty years after he graduates from high school. What kind of a senile does he want to become? The only way that he can decide is to see what kind of old men there are and then make an intelligent choice. He can do this best of all by actual observation, and, combined with that observation, should be a little notetaking, something which he should be trained to do before he enters college.

He will start in to observe the old grandfathers in his family, if he is so fortunate as to still have them alive. They will probably be in his home or the home of one of his uncles or aunts. At least, they will be available for study, and it may be that they will be as interested in the study as he is, if they have any idea of what he is thinking of. After finishing his notes on them, which should include how they live, work, get along with the family and with the world, their emotional state, whether they are happy or sad, their intellectual state, bright, alert or deteriorated, he is ready to go on and study the old men in his neighborhood. Every community has

these old men, and on account of their age and peculiarities they are usually public characters, and their peculiarities and eccentricities are well known to all the neighbors. He can take these old men, one at a time, and a page at a time in his note book, and write down a short description of them. For the time being that will complete his personal observations, but he can still learn something by going to the books and to other men. If he goes to his family doctor and asks him to tell about the old men, whom he has known, he will get some very interesting cases, while if he turns to literature, especially the Bible, he will have an opportunity to make very valuable additions to his case histories. For example, the life of David is a wonderful illustration of just how much trouble a man can bring on himself in his old age through his own sins and indiscretions.

Finally, after some months of interesting observation, he has completed his study of the old men. Now it is necessary for him to study the lives and characters of the old women, and, here, he should follow the same line of investigation. After he has a short statement about as many old women as he can find, he must next turn over an-

other page and start his study of old married people. There may be some in his family, there are bound to be some in his neighborhood, and if he cannot find any, he will be able to hear of them from the pastor or doctor and read of them in literature.

He is now at the point from which he is able to go on with the study of how to grow old. It can be easily seen that he started this study by trying to observe how other men and women had grown old. While small habits of life may change, the great essentials of life are immutable, and he has every reason to be confident of the fact that he will grow old in the same way and for the same reason that they have grown old. Now the time has come for him to decide just what kind of an old man he wants to be. He sees in these old men certain admirable characteristics and in others of the old men habits and trends of thought and conduct that, to say the least, are deplorable. It may take the young boy some days or even weeks to decide, but he will finally come to a decision ,and on a fresh page of his note book he will draw a line down the page, dividing it into two columns. On one side he will write, "Habits and

characteristics to be imitated," and on the other side he will write, "Habits and characteristics to be avoided," and he will take all his notes about these old men and fill in the two columns. Now he knows just what kind of an old man he wants to be and also the kind of an old man he does not want to be.

The next part of the programme is an effort on his part to find out why these old men developed these favorable and unfavorable habits and modes of living. He may need some help in determining this, because, it must be recalled, that he is only finishing the high school and is not a ripened scientist or a mature philosopher. But he can always find help from older men, and it is from the lawyer and pastor and doctor and teacher that he will have to learn the mechanism of character formation and the relationship of the mind and the body. His questions will be at first puzzling to these men, because few adults have done any serious thinking about old age, but they have the ability to answer him, once their attention is called to his problems. The lawyer will be able to explain why one old man is in constant diffi-

culty with his family and neighbors over his various property, while another old man next door has an equal amount of wealth but no worry or anxiety about it. The pastor will inform the youthful searcher after truth why it is that one old man is respected and lovedy by all the neighborhood, while another old man is shunned and pitied. The doctor knows the answer to a lot of the boy's questions. Why is this man paralyzed when a man ten years older is still able to walk briskly down the street? Is there any reason why the Joneses had to send their sixty-year-old father to the asylum when the Smiths have an eighty-year-old father who is still bright and alert? What makes one man so old when he is still young, while other men are still young at eighty?

The doctor, if he is wise (and unless he is wise he had better cease to be a physician and go into some other profession,) will take this boy off for an all-day drive and he will tell him about life and its failures and successes. He will tell him the end results of habits, such as alcoholism and immorality. He will show him the terminal symptoms of syphilis and gonorrhoea, and what happens to a man who constantly

abuses himself by over-eating, under exercise and too great mental work and financial strain. He will take every old man that the boy knows and show just how the character and health in old age were influenced by the life led from fifty to sixty, and at the end of that ride the boy will have a very clear idea that these old men are just about what they made themselves and are not the result of chance or misfortune.

The high school teacher or the college professor can go on and show the basis of character formation, and the psychologist will be able to tell the boy that all these habits of old age are simply those of young age, intensified and more apparent because of the growing lack of restraint and inhibition. If they were selfish in youth, they will simply be more selfish in old age. If they were painfully saving as mature adults, senility will find them miserable misers. But if their lives in early life were full of the happiness that comes from loving sacrifice, then their old age will be similarly happy for the same reason.

This youthful student of senility now has certain valuable data to form his observations from. He knows what kind of an

old man he wants to be and he knows what to do and what not to do to become that kind of an old man. From now on, all that he has to do is to remember the lessons that he has taught himself. He has probably decided that he wants to reach the seventies in good health and in full possession of all his mental faculties. He wants to have a home, and in that home he wants a wife who is as alert and as healthy and happy as he is; there have to be children and grandchildren, and from them he wants love and respect and help when the time comes that he and his wife can no longer help themselves.

His life is to be so planned that at seventy he will be able to command the respect and admiration of his neighbors and the entire community which he lives in. He feels that if he can be a member of the school board and the ruling elder in his church, his happiness will be a little more complete. He has selected hobbies, determined his exercises, planned his life in many details.

He realizes that in order to become this kind of an old man, just as early in life as possible he must fall in love with the right kind of a woman; so,he starts to hunt for

the kind of a young woman who will be willing to live with him and grow into the kind of an old woman that will harmonize with the kind of an old man that he wants to be. In order to get help in finding this girl, he pays special attention to the old grandmothers and middle aged mothers in the community which he lives in, as he has learned that certain traits are dominant in certain families. He meets an interesting girl and thinks that he might fall in love with her, and then he sees her grandmothers and aunts and mother, and he decides that this charming young lady is going to grow to be the same kind of an old woman that her grandmother is, and her mother will be.

Finally, he falls in love and begins to talk to the young goddess about his plans and her share in them, and she agrees to most everything, and what she does not agree to she keeps quiet about till after they are really and truly married. So, together they plan out a married life that will enable them to grow old gracefully. Then come marriage and children and the building of a home and establishing a place in society as a new family. Every day this

man and his wife meet with new experiences, but always deep in the subconscious and often rising to the threshold of consciousness is the thought that he and his wife must grow old in a nice and pleasant manner.

He knows, if he has been properly educated concerning sexual hygiene, that it is for him to determine whether his wife reaches old age healthy and happy or the reverse. He knows the effect of his life on her, So, he cares for her as though she were a precious jewel, which she really is, and, when troubles come and sorrows deepen, he tries as best he can to shield her from the bitterness of the world which they live in. Always there exists the hope of a comfortable old age together. It were as though he said, even during the wedding ceremony,

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."

So, he assumes the responsibility of seeing that she grows into a healthy, happy old lady. Life is not all sunshine for him, and there are days of discouragement and hard work, filling the years. Death comes,

an unwelcome visitor, but even that is not enough to destroy their love and their plans for the future, so long as they can live and love together. There may even come a time when he and his wife are forced to realize that many of their dream bubbles are broken and their plans shown to be useless and impracticable; yet, always there is hope of better and brighter days to come, even though they are at the end of the rainbow. Henry Cecil, in his "Songs of a Spanish Lover," expresses this idea in one of his poems of old age. It is so illustrative of the optimism that should fill the life of all facing the end of life that it is well worth repeating here, as it is this type of superb optimism that enables the old man to continue in the battle and often come out more than conqueror.

BROKEN BUBBLES

"My castle fair where once we lived,
Has fallen in decay.
All the fair meadows, bramble grown,
With berry blossoms sweet in May.
Our hopes and wealth have flown away,
Like birds in sky so blue;
Since I lost you.
Down in the harbor, all the ships

That sailed so proud from Spain,
Are sunken in the slime and mud;
Their sails are torn and ne'er again
Will they bring treasures o'er the main,
Diamonds and spices o'er the sea;
Since you lost me.

Yet some day we may build again
The Castle—turrets, hall and spire;

Rescue those stately ships of Spain,
Repair the sails, clean off the mire.
We'll sail to lands of Heart's desire;
Then once again we'll happy be
In Wonder Land,
Just You and Me."

So, on and on the man, first young and then mature, prepares himself for the years of old age that will probably come. As his children begin to grow up, he educates them in the part which they are to play in the drama of life. He knows what he and his wife are to do and be in old age, and he wants his children and even his grandchildren to know how to take care of the old people in the family when the time comes that they need this help.

When old age comes to this man, he is prepared for it. It comes as a long invited

and even welcomed guest, who will ease the burdens of life and finally aid in the departure to a long vacation.

This man's body will be healthy. The diseases of old age, which are the cause of so much suffering and the result of so many indiscretions, will not bother the physical life of the man, who has never given them a chance to find a home in his body. His mind will be alert, for he will have never abused it, either by letting it remain idle or by giving it so much work that it was in a constant condition of fatigue. His soul remains pure, his vision for the better things in life remains unimpaired. He is what the neighbors call "a nice old man." His wife is the same kind of a nice old person, and everybody is in love with her, because she is such a perfectly sweet old gentlewoman.

In their old age they are happy in their life together. That is the fine part of it when life brings them down to the final years. Again it is imperative to quote from Henry Cecil, for he puts the thought into singing words that tell the story far better than anyone can in prose.

LOVE IN AUTUMN

"What shall I do when the daylight dies,
When the luster fades from your loving eyes,
And your nut brown hair is gray?
What can I do when your step is slow,
And your fair cheeks lose their lustre and glow
That they had in the former day?
How will life be when your beauty goes?
Sweet are your lips and red as the rose,
Sweeter than roses to me.
Often I worship your neck so rare,
From the crown of hair to your shoulders fair,
How will the future be?
What of the changes that age may bring?
What though the Autumn follows the Spring?
Or the clouds be low and gray?
Our love is greater than all the years
And mightier far than our fondest fears,
Lasting forever and aye."

That is what it means to grow old gracefully. It cannot be done without love. In fact, nothing can be done in life that is worth while without that great emotion.

From the begining to the end it has to be the great part of life, else existence is not worth the living. It is the golden treasure of the human race, and wonderfully available to all who seek in earnest for it.

Every community has a few of the good old people living in it. They have certain characteristics in common. These are so universal that, at the risk of repetition, it will be worth describing them. They are willing to admit that youth has passed them by, but they will never admit that their days of usefulness are at an end. They are always busy at some work or at their hobbies. They take excellent care of their bodies and minds. The clothes that they wear, their cleanly skin, well groomed bodies, all testify to the fact that they have always been neat and tidy. In their language they are scrupulously correct and polite. Even in old age they cannot forget that they are gentlemen and ladies and talk accordingly. They are good company to the other aged people in the neighborhood, are sought by the middle aged as sources of wonderful advice and are the frequent companions of the young people, who think that they are real good sports, even if they

have gray hair. While they revere the old days, still they try to keep abreast with the times, though they are not adverse to criticizing the errors of the modern generation. They have been able to preserve their economic independence and live in their own homes. They have grown old gracefully, because they really tried to do so. Their old age is clean and interesting, because their youth was a cleanly preparation for the years to come.

CHAPTER SIXTEEN

The Final Rewards

All of life from the beginning to the end, from the very first breath to the very last one, is a constant struggle to preserve the individual and to provide for the conitnuation of the race. There can be no other word but "struggle" used to describe this life, for that is what it is. The mature child in the mother's uterus struggles for liberty and seeks to gain a freedom that is knows nothing of, while the panting woman struggles to be relieved of the burden that had gradually grown greater and greater till it has become unbearable. The first cry of the child is a protest against the unpleasant nature of the world which it has entered, while the last breath of the aged is an useless effort to prolong an existence which has often simply been a succession of bitter days and restless anxious nights.

Thus, from the cradle to the grave, the being that is half-man and half-God toils endlessly through the years. No sooner does he learn the lessons of one stage of life than he passes all unknowingly into anoth-

er period of existence which has entirely new problems and difficulties. He learns to support himself in comfort, only to find that it is imperative for him to marry and support two instead of one. After superhuman efforts, he becomes able to meet the expenses of a home and wife, and then a baby is born, and by the time that the family is adjusted to the number of three, it has to again change its daily programme to suit the requirements of four. Then sickness comes, perhaps the old parents have to come and live with the children, and just as these difficulties are overcome, death approaches and takes in his gentle hands one of the children, leaving the old folks still hearty in body but feeble in mind. Every month brings something new in the way of trials; there is no year without its new difficulties. At last the man confesses that nothing can harm him, because everything possible has already happened to him.

In some way, the man and the wife survive the storms. Their children grow to adolescence. To the routine expense, those demands of a higher education are added. It is thought that when the education is completed the children will be able to pro-

duce something and aid in the financial troubles of the family, but no sooner are they producers than they, in turn, marry, and the parents feel that they are fortunate if the newly married couple are, at least, self-supporting.

Age, that wonderful artist, sprinkles snow on the parents' hair and draws tiny lines around the corners of their mouths and eyes. Their step loses the elasticity of youth; in walking, their shoulders stoop; after supper they nod over the evening paper or the basket of mending. It becomes a little harder to do the day's work in the day's time. They look in the mirror and wonder who that old man is that looks at them so gravely. Is that the boy who thought so many years ago that the world was his oyster, only waiting to be opened? How have the hopes of the years been fulfilled? He does not want to admit to the world that he is growing old, but the whole world knows it, even if he will not agree with it. With a desperate effort and a despairing sense of futility, the old folks enter into the final campaign, and General Senility, who leads the forces against them, wins an easy victory. Defeated, the old man

staggers back, into his final resting place, the grave, and his friends shed a few tears —and then forget him.

Is it all worth while?

Is this the final reward of life?

There must be something back of it all to make the struggle worth while; there certainly is something besides the mere effort to keep on living. Life must mean something more than simply a preparation for death.

In its fullest and best sense, life is an effort to attain happiness; the man wants to become a happy gentleman and the woman a happy gentlewoman. It is this emotion of happiness that men are unconsciously striving for, and if they attain it, then life is worth all the struggle that it has caused.

It is the right and desire of every person to be happy. That is what they are in the world for, and they all know it and strive to achieve this desirable state of mind and soul. How can they succeed? Only by being in love all of their life, first with their mother, then with the parents, then with friends and a woman; then the great love for the wife and the children and the grandchildren and finally with the whole world.

This is the love that purifies, that makes the struggle bearable, that makes all sacrifices sweet and any privation worth while, if, by all, a loved one can be benefited. It is a love that goes not and never thinks of a reward, and yet the real reward is the great emotion of happiness, for which men have dared anything, from the flames of Hell to the hopes of Heaven.

Love is of all forms, that of the mother for the child, the child for the father, the brother for the sister, the maiden aunt for her nephew, the man for his wife and the parents for their baby, and for their baby's baby. There is the love for the unknown stranger, the cup of cold water given in the name of suffering for the man whom you have never seen, the love for the whole world. Even the nesting bird and the drooping flower can receive the love of a man and be helped by it.

Such is the great force of the love life in the world, and when it blossoms into ripeness, its flower is happiness. It can only be attained in its fullest perfection by a perfect and normal sexual life. No one knows what love really is till he has lived the life

of a normal adult, married, in a home. Through this love life and sex life, people make existence something more than a matter of working to get money to pay bills for food so they can work more to make more money to pay more bills. The sexual love life puts them on a par with the Gods. They become creators carving out new Gods, which are little in size but very powerful as love objects.

It can be safely said that if a man's love life finds its fullest expression in a normal sex life, then he will attain happiness. How can he learn the way of true and normal sexual expression? Only by a complete and thorough and practical education in everything pertaining to the sexual life. He has to learn different lessons at different periods of his existence, but all through his life he will find that his knowledge or ignorance of sexual lore will mean for him either happiness or unhappiness.

So, finally, there comes the great revelation of the secret of true happiness. By knowing about his body and his wife's they will both be happy at twenty, forty or

seventy. He will be able to make his children and his grandchildren happy. He will even, by a process of education, make his neighbors happy.

His life will be filled with comfort and joy and a deep sense of satisfaction. As he grows older, he will feel happier because he will see that in his youth he planned well and that now he is reaping the fruits of his years of effort. Old age comes to him and he remains happy because he has no regrets; death comes and he is still in love and happy because he has no remorse.

The final reward to such a man is the consciousness that all his life he has done his best to live a clean, loving life, and the satisfaction that is his from knowing that, because of the effort that he has made, he has brought happines to his loved ones, and, through their happiness, he has achieved that golden treasure himself.

With such a consciousness, he is not afraid to grow old.

In fact, such a man remains perenially young.

THE END

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